



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

TALES AND PROVERBS OF THE VANDAU OF
PORTUGUESE SOUTH AFRICA.

BY FRANZ BOAS AND C. KAMBA SIMANGO.

THE following tales were written by Kamba Simango, a native of Portuguese South Africa. The written material was dictated to Franz Boas and rewritten by him. The revised copy was again corrected by Kamba Simango, whose mother tongue is the Chindau of the coast.

The alphabet used, so far as consistent with accuracy, is that used by the Mashona missionaries.

Vowels: a, e (open), i, o (open), u.

Long vowels (due to contraction) are indicated by a superior period following the vowel, as a[.]. These are always strongly accented. There is no significant pitch in Chindau, such as occurs in some of the neighboring dialects, as Sechuana. The only exception noted is the second person singular mù (low tone), while the third person mú has the high tone. Accented syllables, however, have a raised pitch.

There are no diphthongs.

As in Kisuaheli, the voiceless stops are all slightly glottalized, and should be written p', t', k'; but, since all of them are glottalized, the symbol ' has been omitted. The glottalization disappears only in the combination kw. The sounds th, ph, and kh are strongly aspirated surds. The voiced stops are b, d, g. In a few words we find a glottalized b, d ('b, 'd). These are probably Zulu loan-words. There are three pure nasals — m, n, ɲ — corresponding to the positions of p, t, k (ɲ like n in "sing"). The voiceless fricatives are f, s, ʃ, h. The voiced fricatives are v, ɸ, z, ʒ, g. The f is always sharply dento-labial; s is alveolar; ʃ is alveolar, with strong rounding of lips, therefore with marked ũ resonance; h is a medial fricative, and seems to occur only after t and p. Among the voiced fricatives, v is bilabial; ɸ, labio-dental; z, alveolar; ʒ, alveolar with strong rounding of the lips, corresponding to ʃ. These sounds correspond to the labialized s of Thonga¹ and Venda.² g is a medial fricative corresponding to the k position. This sound occurs probably exclusively after m, f, v, p, and r, and originates from the combination mu + vowel and vu + vowel. After m it is pronounced individually as a labial click; i.e., m + a sound produced by suction with closed lips followed by a sudden

¹ H.-A. Junod, *Elementary Grammar of the Thonga-Shangaan Language*, p. 9.

² Carl Meinhof, *Lautlehre der Bantusprachen*, p. 23.

opening of the lips. The coast dialect has also the fricative sh (like sh in English). In the dialects of the interior this is generally replaced by s. The affricative series contains the b and p stops followed by labio-dentals (that is, bv and pf), while the labial stops followed by bilabials are missing. The alveolar affricatives are combined with the sh series, — dj and ch. The affricatives with z and s (that is, dz and ts) are absent in the coast dialects. These take the place of dj and ch in the interior. The affricatives ending with z and s are rendered as bz and ps. The closure of the lips, however, is very weak, so that there is sometimes an acoustic impression of an initial d or t in place of b and p. It seems, however, that etymologically these sounds go back to a combination of labial sounds. Similar sounds occur in Thonga and Herero.

While the dialect of the interior has apical r, we have here a sound which I have written l because its principal consituent seems to be a lateral trill combined, however, with a slight medial trill. Before w, this sound regularly changes to a strongly aspirated apical r, forming the combination rhw. The trill r occurs also before g. Finally we find the open breath h and the semi-vowels y and w.

When g follows n or d, it sounds in rapid speech like y. The n and d are at the same time more cerebral than in other positions.

As in other Bantu languages, the combinations of nasals and stops as initial sounds of syllables are very common. The following combinations occur:—

mb	mph
nd	nth
ng	nhk

We have also the combination of nasal and fricative and affricative in the following for ms:—

nsh	nch
ms	

In these combinations the second voiceless sound starts with a marked voicing, which, however, disappears in the course of the articulation.

	Bila- bial.	Labio- dental.	Alve- olar.	Alve- olar, labial- ized.	Palatal.	Semi- lateral trill.	Apical trill.
Stops { Sonant.	b('b)	—	d('d)	—	g	—	—
Glottalized.	p	—	t	—	k	—	—
Aspirate.	ph	—	th	—	kh	—	—
Spirants { Sonant.	v	v	z	z	g	l	rh(w)
Surd.	—	f	s sh	s	h	—	—
Affricatives { Sonant.	—	bv	— dj	bz	—	—	—
Surd.	—	pf	— ch	ps	—	—	—
Nasal.	m	—	n	—	n	—	—

Breath. h.
Semi-vowels. y, w.

TALES.

I. ZINTHEDE NE SHULO.

- shulo ne zinthede vainga shamgali. nge imge nshiku shulo wainga mumavushwa, na chilimgo sola lakapsa, ena wakangwina mugulu, ndizo, mulilo auzini kumugumila. sola nelapela kupsa shulo wakabuda mugulu, akalangalila kuti unoda kukhanganisa zinthede, ndizo
5 wakabulukuta mumahungupsa. na songana na zinthede wakati kwali, ena wainga musola lichipsa, mulilo wakamugumila kani wakaudjima nge mata ake. zinthede alizivi kutenda mukutanga zakaleva shulo, kani shulo wakavangilila kuti zaileva zaiva zokadi. shulo wakati kuna zinthede, "vonai masimbe omahungupsa ondinao pamuvili pangu."
10 zinthede na vona mahungupsa wakatenda kuti shulo wainga musola lichipsa. zinthede kuti achazopindwa wakati kuna shulo, ena angazodjimavo mulilo nge mata. nge imge nshiku sola laipsa zinthede wakati kuna shulo, unoenda ena kodjima mulilo. zinthede lakangwina mumasola lakaedja kudjima mulilo nge mata kani alizivi kuudjima.
15 lana lakafilamgo ngo vupsele vgalo.

BABOON AND HARE.

Hare and Baboon were friends. One day Hare was | in the grass by himself. While he was there, the grass burned. Hare went into a hole, | and therefore the fire did not reach him. When the grass was burnt [finished burning], Hare came out | of the hole, and thought that he wanted to play a trick on Baboon. Therefore (5) he rolled about in the cinders. When he met Baboon, he said to him | that he had been in the grass when it was burning. The fire had reached him, but he had put it out | with his saliva. Baboon did not believe at first what Hare told him, | but Hare persisted (saying) that what he told was true. Hare said to | Baboon, "See the cinders that were left after the burning, and which I have on my body!" (10) When Baboon saw the remains of the burning, he believed that Hare had been in the grass | and was burned. Baboon, that he might not be outdone, said to Hare that he | would also put out the fire with saliva. One day the grass was burning. Baboon | said to Hare he would go and put out the fire. Baboon went | into the grass. He tried to put out the fire with saliva, but he did not (15) put it out. He died in it on account of his stupidity.

2. ZINTHEDE NE SHULO.

zakaita, zakaita. zinthede lakaenda kunthalavunda kobvunshila musikane weyo. nelatendwa lakaenda kovona musikane wo laka-
bvunshila.

- murhwendo rhwala rgo chipili lakatola simba kuti alipelekedje.
5 simba wainga muzukulu walo, ena wainga mupsele. novali mu-

- gwansha zinthede lakati kuna simba, "unoziva kuti tinenda kwambiya wangu. ndinoda kuti iwewe unase kuva nomuko dja. kuti nonda-kutuma ko'tola chilo uchado zolanaba. ndinoziva kuti iwewe uli muzukulu wakapfava." simba wakatenda zese zakaleva zinthede.
- 10 zinthede lakatize kuna simba, "kudali tovana muchelo, kuti inini nondati, 'madombidombi ngoangu,' iwewe wochizoti, 'makengekenge ngoangu.'" zinthede lainga lakaleba, ndizo, lakatanga kovona zese zainga mbeli kwavo. nolavona mumsinda wainga nomsinda djakaibva lona lakati, "madombidombi ngoangu," simba echiti, "makengekenge ngoangu."
- 15 novaguma pamumsinda zinthede lakarga msinda djakapsuka, simba wakarga makenge. novavona kumba zinthede likati, "madoledole ngoangu;" simba waiti, "mavunduvundu ngoangu." zinthede lakatanga kumba, nolapedja kumba lakaiwundula kumba simba achito wamga. simba wakamga mavundu. novapedo nomuzi wa'mbiya va zinthede lona lakati kuna simba, "unouvona uwu mutiu kani? wona mutombo unotwi mundapolapola. kuti inini nondapiswa ngo kurga, nondati kouli, 'simba, muzukulu, endocha mudji, wo mundo-polapola,' iwewe uzoza wo'ucha uwu." simba wakatenda izi. novaguma kwambiya vakabikirhwa lupiza. norhwaziswa zinthede nolapedja kushamba nyala lakatukutidja munwe walo mulupiza likati,
- 25 "simba, muzukulu, ndapsa! gogomai, wocha mudji womundapolapola." simba waakaenda achigogoma kocha mudji. na'vipinda zinthede lakarga lupiza rhwese. lakasiya lushoma. simba wakaviya nawo mudji kani zinthede alichaiudepi. lona lakati kuna simba,
- 30 "naviya nowapinda madjimgalamu angu akaza akarga lupiza. ngokuti zona zai ita zailunsha andizivi kualambisa." lakatatidja simba ndawo zinshi djaivonesa kuti madjimgalamu mazinshi akashamba nyala paidjo. simba wakarga lupiza rhwakasiwa. zinthede lakaita izi nshiku djese djovaigalayo. kwati novaviya kanyi simba ingawa-kaonda.
- 35 shulo wakabvunsha simba kuti waionda ngenyi. ena wakaronzera shulo zakaita zinthede. murhwendo rhwe chitatu zinthede lakada shulo kuti alipelekedje kwambiyalo. shulo wakatenda kuenda nalo. zinthede lakapangilila shulo kudali ngo zolakapangila simba. shulo
- 40 wakatenda zakaleva zinthede, ena aizivi kupikidja nalo. novavona mumsinda zinthede lichiti, "madombidombi ngoangu," shulo wakaleva zinthede lichito lapedja kuleva izi. zinthede lakalega kurga msinda, shulo wakadjirga. novaguma pakumba shulo wakatanga kuleva zinthede lichito lapedja kuleva zolaida kuleva. lona alizivi
- 45 kuimba kumba. shulo wakaimga. nova pedo no muzi zinthede lakatatidja shulo mutombo. shulo wakati, "eya, ndinozoza kocha mutombo nomgandi mütuma." lakabvunsha shulo kuti alidi lona kuti ena alilunshe. shulo wakati azolilunshipi. novafamba mukuvo mūdoko shulo wakati kuna zinthede, walasha mupasha wake. waka-

- 50 vgilila sule koulonda. ena wakavgilila kocha mudji wo mundapolapola. wakaucha akaukanda muchivanga chake. wakaviya vona vakaenda kumuzi. novaguma wakapuwa lupiza, zinthede nolapedja kushamba nyala lakatukudja munwe walo mulupiza likati, "shulo, muzukulu, ndapsa! endocha mudji wo mundapolapola." shulo wakangwinisa
- 55 nyala yake muchivanga chake, akatola mudji wo mundapolapola akalipa vona zinthede. zinthede lakalamgidja lupiza lichiti, simba ngainga muzukulu kwaye. shulo azivi kuleva chilo kani wakarga lupiza. vakaviya kanyi zinthede lakashola shulo zikulu.
- zinthede ne laviya kanyi lakasunga chuma choko'lovola ndicho
- 60 mukadji walo. lona lakada kuti livgilidjile shulo zakaita kwolili. nge nshiku yolaida kuenda ndiyo ne chuma lakaenda koba vana va shulo likavakanda muchivanga. lakapelekedjwa nge chikodji, go- vola, ne shulo kuti vaite vubaba vgalo. zinthede lakapa shulo ku- thwala chivanga chainga ne vana vake. novafamba mushango muuluk
- 65 shulo wakazwa sezwi ichilila, wakaitevela. na guma poyaiinga waka- vona muti wainga no nyuchi. wakabula vuchi; achivurga wakazwa mazwi achiti, "baba ndipevo, baba ndipevo." shulo wakalingalinga. achiti pange ishili djailila kudalo, kani azivi kuvona shili. na rgaze wakazwa mazwi achikumbila wakanasa kupulukila, kazwa kuti mazw- aibva muchivanga, ndizo akachisunyungula, akavona vana vake novai
- 70 limgo, akavabudisa akavapa vuchi. wakavavakila dumba kuti vaga- lepo kumphela na viya kurhwendo rhwake. wakashamula mulomo we chivanga pamukoko we nyuchi, (djona) djakangwinamgo. nocha- zala wakachisunga chivanga ngo muboshwe kudali ngo kusunga
- 75 kochakaitwa nge zinthede. shulo wakaviya kwa-kasiya zinthede no vamge, akavapa vuchi vgainga navgo. zinthede lakati kuna shulo, "shulo, nasa kubatisisa chivangecho." lakaza kochilingila chona chainga chakasungwa ngo masungilo alo, ndizo alizivi kuleva chilo.
- kwati novaguma kwa-mbiya va zinthede, lona nelachungamidjwa
- 80 ngo kuti, "mgakavanga vazinthede?" lakadavila nge chigonthe likati, "nda uwe, kunyadja mungwali nkhwo kutolela vana vake."—"hedjo vachikodji." chikodji chikati, "hedjo hadjo, bikanyi sadja, vusavi tinavgo."—"tambanyi va shulo." shulo akati, "tinotamba hedu, takabva kanyi tichina zano, zano takazolipuwa mugwansha ndi sezwi."
- 85 —"djokulalama vagovola," govola likati, "tinolalama hedu, zaiinga zokala, makole ano tingaedjana." vanthu vakashamiswa nge zigonthe zaitwa nge zinthede no vubaba vgalo. vakabikirhwa sadja lichina vusavi. nolaziswa, chikadji chichida kuvulaya govola kuti chimuite vusavi, kani chikodji nochambulukila govola, govola lakachilova nge
- 90 ndonga likachivulaya chona chikaitwa vusavi. novapedja kurga vokumadjimbiya ve zinthede vakavungava munyumba kuti vase koashila chuma. zinthede lakabvunsha shulo kuti abude mumba, shulo wakabuda. ena achibuda wakachochotola djiso lake kuna

- govola kuti limutevele, na'buda govola lakamutevela. zinthede la-
 95 kada kuti govola ligale, kani lakati linoviya linenda kunsha. vese
 vokuvumbiya vakavungana. misuvo yakakonywa ngokuti zinthede
 alichaidepi kuti shulo avone vana vake vachiitwa chuma chokulovola
 ndicho. shulo wakatanga kusunga misuvo yese ngo kunsha. zinthede
 100 lakangwinisa mukono walo muchivanga kani alizivi kubudisa chilo
 ngokuti nyuchi djaililuma. vanthu vaigalila kuvona chuma. laka-
 ngwinisaze nyala yalo nyuchi djaililumaze zikulu. lakachilasha chi-
 vanga pasi, nyuchi djakabuda djikaluma vanthu vese vainga mu-
 nyumba. vanthu vakaedja kubuda kani misuvo yese yainga yaka-
 sungwa ngo kunsha. vanthu vakatanga kulilova zinthede zikulu.
 105 novapganya misuvo zinthede lakabuda likatiza ne lina mphonshe
 zinshi. shulo na govola vakaenda kanyi. shulo wakapinda ngo
 paikasiya vana vake akavatola akaenda navo kanyi kwake. zinthede
 alizivi kuzoendaze kwambiya walo. lakamutama mukadji wolaida
 kufuma.

BABOON AND HARE.¹

It happened, it happened. Baboon went to a neighboring place to seek for | a girl there (to be his wife). When he was accepted, he went to see the girl to whom | he had proposed.

On his second journey he took along Wild-Cat to accompany him. (5) Cat was the sister's son of Baboon. He was dull. When they were on their journey, | Baboon said to Wild-Cat, "You know that we go to my mother-in-law. | I want you to behave well. When I | send you to get a thing, do not refuse. I know that you, being | my sister's son, are meek." Cat agreed to everything Baboon said. (10) Baboon also said to Cat, "When we see wild fruits, I | shall say, 'The ripe ones are mine.' You then say, 'Half-ripe ones | are mine.'" Baboon was tall. Therefore he saw everything | in front of them. When he saw a fruit-bearing tree (species ?) the fruits of which were ripe, | he said, "The ripe ones are mine;" and Cat said, "The half-ripe ones (15) are mine." When they arrived at the fruit-tree, Baboon ate the ripe fruit, | Cat ate the half-ripe ones. When they saw water, Baboon said, | "The clear is mine;" and Cat said, "The muddy is mine." | Baboon began to drink; when he finished drinking, he made the water muddy before Cat | could drink. Cat drank the muddy water. When they were near the kraal of (20) Baboon's mother-in-law, he said to Cat, "Do you see this tree? | It is medicine which is called cooling. When I am burnt | by food, and I say to you, 'Cat, sister's son, go and dig the root of the | "cooling-tree,"' come here and dig this." Cat agreed to this. | When they arrived at the mother-in-law's house, ground beans were cooked for them. When the ground beans were

¹ See Carl Meinhof, *Afrikanische Märchen*, p. 87 (Matumbi, East Africa); more distantly related, p. 146 (Kuanyama, Portuguese West Africa).

brought, and Baboon (25) finished washing his hands, he thrust his finger into the ground beans, and said, | "Cat, sister's son, I am burnt. Run and dig the root of the 'cooling-tree.'" | Cat ran and went to dig the root. When he was gone, | Baboon ate all of the ground beans. Cat came back | with the root, but Baboon did not eat it. He said to Cat, (30) "When you were gone, my sisters-in-law came and ate the ground beans. | Because what they did was shameful, I did not stop them." He showed Cat | many places, and told him that many of his sisters-in-law washed | their hands at these places. Cat ate the ground beans that were left over. Baboon did this | every day while they were there. When they came home, Cat was (35) thin.

Hare asked Cat why he was thin, and he told | Hare what Baboon had done. The third trip Baboon wanted | Hare to accompany him to his mother-in-law. Hare agreed to go with him. | Baboon instructed Hare, and told him in the same way as he had told Cat. Hare (40) agreed to what Baboon told him. He did not argue with him. When they saw | a fruit-tree, while Baboon was saying, "The ripe ones are mine," Hare | said, before Baboon had finished, (the same) that he said. Baboon did not eat | the fruit, Hare ate it. When they arrived at the water, Hare began | to say, before Baboon had finished saying, what he wanted to say. He did not (45) drink the water. Hare was drinking. When they were near the kraal, Baboon | showed the medicine to Hare. Hare said, "Yes, I shall come to dig | the root when you send me." (Baboon) told Hare that he did not want him | to disgrace him. Hare said he would not disgrace him. When they had gone a | little distance, Hare said to Baboon that he had lost his arrow. (50) He went back to look for it. Then he went back to dig the root of the "cooling-tree." | He took it and put it into his bag. He came back, and they went | to the kraal. When they arrived, they were given ground beans; (and) when Baboon had washed | his hands, he put his finger into the ground beans, and said, "Hare, sister's son, | I am burnt. Go and dig the root of the cooling-tree." Hare put (55) his hand into his bag, and took out the root of the cooling-tree | and gave it to Baboon. Baboon did not accept it. Cat | was his sister's son. Hare did not say anything, but he ate | the ground beans. They went home, and Baboon rebuked Hare much.

When Baboon arrived home, he gathered things to pay for (60) his wife. He wanted to take revenge for what Hare had done to him. | It was on the day he wanted to go with the things that he went to steal the children | of Hare, and he put them into a bag. He was accompanied by Hawk, | Dove, and Hare, who were his spokesmen [fatherhood]. Baboon gave to Hare | the bag to carry in which were his children. When they had walked a little ways, (65) Hare heard

a honey-bird (species ?) singing, and followed it. When he reached a place | where he saw a tree on which were bees, he took off the honey. When he was eating the honey, he heard | a voice saying, "Father, give me some." Hare looked around. | He thought that perhaps birds were singing this, but he did not see any birds. When he was eating again, | he heard voices; and when he listened carefully, he heard that the voices (70) came from the bag, therefore he untied the bag, and he saw his children inside; | he took them out, gave them honey. He built a shed, that they | might stay in it until he came back from his journey. He opened the mouth | of the bag at the beehive (of the bees), and they entered into it. When | it was full, he tied up the bag left-handed, in the same way as (75) it had been done by Baboon. Hare arrived at the place where he had left Baboon and | the others, and gave them honey which he had. Baboon said to Hare, | "Hare, carry that bag carefully." He came to examine it, | and it was tied in the way he had tied it. Therefore he did not say anything.

When they arrived at Baboon's mother-in-law's, he was greeted (80) by saying, "Are you strong, Sir Baboon?"¹ and he replied with a proverb, saying, | "Thanks.² The way to serve rightly the wise one is by taking his child." — "How are | you, Sir Hawk?" Hawk said, "How is it? We have cooked sadja and | meat." — "Greetings, Sir Hare!" Hare said, "We are well, | we came from home without any particular purpose. Purpose was given to us on the way by the honey-bird." (85) — "Of life, Sir Dove."³ Dove said, "We are living. How is life? It was thus | of old. Nowadays we can try one another." The people were astonished much by what | was said by Baboon and his spokesmen. Sadja was cooked for them without | meat. When it was brought, Hawk wanted to kill Dove to make him | meat (for the sadja); but when Hawk wanted to pounce on Dove, Dove struck him with (90) a stick and killed him, and he was made meat. After they had finished eating, | the people of Baboon's mother-in-law gathered in the house and came | to receive the presents. Baboon told Hare to go out of the house, | and Hare went out. As he was going out, he winked his eyes | to Dove to follow him. When Hare had gone out, Dove followed him. Baboon (95) wanted him to remain, but Dove said that he would come back after going outside. All | his mother-in-law's people were assembled. The doors were shut because Baboon | did not want Hare (to see) that his children were made things by which payment was made. | Hare began to tie up all the doors from the outside. Baboon | put his hand into his

¹ That is, "Are you well?"

² *Nda uwe*, the answer to greeting.

³ Form of greeting.

bag, but he did not bring out anything (100) because the bees stung him. The people were waiting to see the presents. | Again he put his hands in, and the bees stung him very much. He threw down the | bag, the bees came out and stung all the people in the | house. The people tried to go out, but all the doors were tied | from the outside. The people began to beat Baboon very much. (105) When they broke the doors, Baboon went out and ran away, having many wounds. | Hare and Dove went home. Hare passed by | where he had left his children. He took them and went with them to his home. Baboon | did not go back to his mother-in-law. He failed to get the wife whom he had wanted | to marry.

3. SHULO NE ZINTHEDE.

- nge nshiku imge shulo wakati kune zinthede, "chekulu ngatende koba manduwi kumäsevula. ndinoziva musevula una manduwi akanaka." zinthede likati, "eya, chakwe ndinotha imbga ngokuti ndakazwa kuti kwounoda kuti tende kuna imbga djakapangama."
- 5 shulo wakati, "atizovoneki ngo vanthu." shulo na zinthede vakaenda koba manduwi. kwakati novaguma kumüsevula wakaleva shulo vakatanga kudupula matepo e manduwi. novadupula matepo mazi-nshi vakaenda pamumfuli wo muti, vakatanga kuchenga manduwi. shulo na-guta watanga kutamba no zinthede akati, "tetegulu ndo-
- 10 tamba no mülomo wenyukani?" zinthede likati, "ndozorhanganenyi?" — "ndotamba ne nyala djenyu?" — "ndozokavanganenyi?" — "ndotamba no nsheve djenyu?" zinthede likati, "ndozwanganenyi?" — "ndotamba no mgishe wenyu?" zinthede likati, "eya." shulo wakacha lindo, wakakohomela hoko, wasunga bote pahoko, waka-
- 15 sungila mgise¹ we zinthede nge bote lakasungila pahoko. na-pela kusunga mgise we zinthede wakaupfuchila mulindo. napedja kuita izi wakaenda pachulu akamima echiti, "chekulu, vanoba manduwi, chekulu, vanoba manduwi." zinthede lakati, "shulo, zinyi zo unoi-talo?" shulo wakanangila kumima. vanthu ne imbga vakaza vachi-
- 20 gogoma. shulo wakatiza. zinthede lakaedja kutiza kani lakakoner-hwa ngokuti mgise walo wainga wakasungwa. lakaedja nge simba gulu lakagula mgise walo lakatiza vanthu nembga vachito vakaguma. lona alizivi kukanganwa zaita shulo kwalo.

HARE AND BABOON.

One day Hare said to Baboon, "Sir,² let us go | and steal peanuts from a garden! I know a peanut-garden in which there are good peanuts." | Baboon said, "Yes, but I am afraid of dogs, because | I hear that where you want us to go, there are dogs. They are apt to

¹ Or mgishe.

² Chekulu, also used as term for mother's brother; ordinarily tetegulu.

bite." (5) Hare said, "We are not going to be seen by the people." Hare and Baboon went | to steal peanuts. It happened that, when they arrived at the peanut-garden mentioned by Hare, | he began to pull out the vines of the peanuts. When they had pulled many peanut-vines, | they went into the shade of a tree and they began to eat the peanuts. | When Hare had eaten enough, he wanted to play with Baboon. He said, "Mother's brother, shall I (10) play with your mouth?" Baboon said, "How am I going to eat?" | — "Shall I play with your hand?" — "How am I going to pick?" — "Shall I | play with your ears?" Baboon said, "With what shall I hear?" — | "Shall I play with your tail?" Baboon said, "Yes." Hare | dug a hole, and he drove into the ground a stake and tied a rope to the stake, and (15) tied Baboon's tail to the rope which he tied to the stake. When he had finished | tying Baboon's tail, he put back the soil into the hole. When he had finished doing this, | he went to a white ant-hill and called out, "Mother's brother is stealing peanuts! | Mother's brother is stealing peanuts!" Baboon said, "Hare, what are you doing?" | Hare persisted and shouted, and the people and the dogs came (20) running, and Hare ran away. Baboon tried to run away, but could not | because his tail was tied. He tried with great force, | and broke his tail before the people and the dogs arrived. | Baboon ran away, but he did not forget what Hare had done to him.

4. KUCHIWA SIMENGE NYAMA.

nge gole lakatama ndilo kuna mfula kwakava ne chikava chikulu. makandwa ese o kumga akaoma. kumga neyatamika munyika mgese. mambo we zikala, mphontholo, wakakoka nyama djese kuza kubanshe lake, kuti djizoveleketa nthango yo kucha sime. nodjavungana
5 mphuka mambo mphontholo, wakadjibvunsha kuti, "mangwana izanyi mgese kocha mgimbo. mphuka inolega kuza, aizomgi kumga yo mumgimbowa."

mumangwana fumi mphuka djakavungana pandawo yakasanwa ndi mambo no manganakana ake, kuti sime lichiwepo. mphuka
10 djailicha sime ngo kutamba. djaitamba imge nge imge. djakadula lumbo kuti djiimbe djichitamba. urgu ndirgo lumbo rgodjakadula.

chinyanshensheleka nshe ¹
kuputu, kuputu, bukuta mphuli
tinolukanda kuna vabongo.

15 djakamba lumborgu, djichitamba djikaita lindo gulu, kani kumga aizivi kubva, ngokuti ngo kutamba kwadjo djaivangisa musanga. makani djakavangilila kutamba. nguva ya shulo neyaguma, shulo azivi kuwanika. mambo wakatuma mutume komudana. mambo

¹ Repeated four times.

nabvunsha shulo kuti, "watama *ngenyi* kuza kocha sime?" shulo
20 wakadavila, "andidi kucha sime *ngokuti* inini *ndinomga* maveto." mambo wakamulekela.

mphuka nedjalemba kutamba djakagurhwa musana, *ngokuti* kumga
aizivi kubva. hamba yakati, "ndilegelenyivo ndiche sime." nyama
djese djakaseka hamba, djichiti, "unga zoitenyi iwewe?" kamba
25 likati, "zanyisa isisu msuka meso, *azingazoitwi* ndiwe." hamba
wakavangilila kuti atenderhwe kucha sime. no djamutendela, waka-
ngwina mulindo, akafukunyula musanga, wakachindirhwa *nge* nyama.
mphuka djese djakalingila zaitwa ndi hamba. hamba nangalangala
mulindo, wakabovola kumga, sime likazala *nge* kumga. mphuka
30 djakadakala *ngo* kuvone kumga.

zuva nelovila nyati wakati, kuna mambo, "sime *ngalilindwe*,
ngokuti shulo walamba kuti besa kucha sime, makani na zwa kuti
tabovola kumga, unoza kochela kumga musime ledu. wakalega kucha
ngokuti achaidi kubi kubata basa, maveto a'leva kuti anoamga, ainga
35 mamanomano kuti alegerhwe." mambo ne mphuka djese djakati,
"unoleva zokadi nyati. tinomuziva shulo munthu wakangwala zikulu."

bongo wakati, "ndakulinda inini vusiku uvgo vgo kutanga." shulo
na zwa kuti kumga ya bovorhwa, wakaenda kobula vuchi akuvudila
mubazi akatola mapazi ake akaenda kusime kochela kumga. na guma
40 pasime wakati, "haye, haye." bongo akati "ndiyani?" shulo akati;
"ndini inini, ndina chigona, chamunamsa kamge, kuviya ndisunge."
bongo akati, "watinyi?" — "ndini inini, ndina chigona, chamu-
namsa kamge, kuviya ndisunge." bongo akati, "sedelayi." shulo
wakasedela akanamsisa bongo vuchi. bongo no lavila vuchi, wakati
45 kuna shulo, "ndipeze." shulo wakati, "kuti watenda kusungwa,
ndinokupaze." bongo wakati, "eya, ndisungeyi." shulo wakamu-
sunga, kani azivi kumupa vuchi. shulo wakangwina musime. waka-
chela kumga. na pedja kuchela kumga, wakaiwundula akaenda kanyi
kwake. mumangwana fumi bongo wakawanika na kasungwa, kani
50 azivi kuleva kuti wakamusunga ndiyani.

kamba wakati, "ndinozolinda sime nyamasi." nalavila zuva, shulo
wakaza akati, "haye, haye," kudali *nge* za kaleva *ngo* muvusiku
mga kalinda bongo. kamba wakadavila kudali *nge* zakaita bongo.
shulo namunamsisa vuchi wakamusunga kamba, wakachela kumga,
55 na zadja mapazi ake wakaiwundula. djese mphuka djalinda sime,
djakasungwa ndi shulo, kani adjichailevepi kuti shulo wakadjisungisa
kudini no kuti shulo wainga ne chilo cha idjipa.

hamba wakati unolinda sime *ngo* uvgo vusiku. nyama djakasungwa
ndi shulo, djakamuseka kudali *nge* zedjakaita djichicha sime. zuva
60 nelavila hamba wakaenda mukumga. shulo naguma wakati, "haye
haye." azivi kuzwa munthu wakadavila, ndizo wakati, "ndava laila
vona, ndaiziva kuti avangazo pikidjani neni." wakaenda musime

kochela kumga. nepedja kuzadja mapazi ake wakavundula kumga kudali ngomusambowake. noambuka, nelasala gumbolimgemukumga,
 65 hamba wakabata gumbo la shulo. shulo wakatetezela hamba, makani hamba azivi kuveleketa. kunsha nokwaedja shulo wakawanika pasime wakaendeswa kuna mambo. nyama djakadakala zikulu ngo kubatwa kwa shulo, makani shulo wainga mungwali, ndizo wakati kuna vamambo, "ndinoda kutamba ngoma yangu uchito watonga
 70 ndava yangu." mambo wakatendela shulo kuti atambe ngoma yake. shulo wakamba lumbo rhwake, wakabvunsha mphuka djaiva pabanshe kuti djimumbile achitamba urgu ngo lumbo rhwake: —

nandi, shulo, kupembela unoviyalini? mangwana,
 kuti, shulo, kupembela unoviyalini? mangwana,
 75 iwe shulo wapembela unoviyalini? mangwana.
 nandiwe, shulo, kupembela unoviyalini? mangwana.
 kuti, shulo, wapembela unoviyalini? mangwani.

nodjavona shulo achitamba, mphuka djakanyaukirhwa djakata-
 mbavo djikaita bukuta gulu, shulo wakatiza. mambo ne mphuka
 80 djaiti shulo ulipo unatamba navo. nyama adjizivi kuvonana nge bukuta, djimge djaibayana. bukuta nelanganuka, mphuka djakapsanga shulo, kani shulo azivi kuwanika. magumo.

THE DIGGING OF THE WELL BY THE ANIMALS.¹

One year which was lacking in rain there was a great drought. | All the lakes (of water) were dried up. Water was not to be found in the whole country. | The chief of the animals, Lion, called all the animals together to come to his court | to talk over the matter of digging a well. When the animals were assembled, (5) Chief Lion told them, saying, "To-morrow | all shall come to dig a well. If an animal should not come, he will not drink the water of | the well."

On the following day many animals assembled at the place which was selected, | according to the order of the chief and his advisers, where the well was to be dug. The animals (10) were to dig the well by dancing. They were to dance one by one. They composed | a song which they were to sing and to dance to. This song which they composed was, — |

Trotting, trotting, nshe [four times].
 Stamping, stamping, dust rises,
 We give this to Hyena.²

(15) They sang this song dancing, and making a large hole; but

¹ See Jacottet, *The Treasury of Ba-Suto Lore*, 1 : 32, where also comparative notes are given; also Natalie Curtis, *Songs and Tales from the Dark Continent* (New York, 1920), p. 45 (Vandau); tune of song (*Ibid.*), p. 122.

² That is, the next dancer was to be Hyena. The animals were thus called one by one.

the water | did not come out, because by dancing they made the hole hard. But | they persisted in dancing. When the turn of Hare came, Hare was not | found. The chief sent a messenger to call Hare. The chief asked | Hare why he did not come to dig the well. Hare answered, (20) "I do not want to dig the well, because I drink dew." The chief | let him go.

When the animals were tired dancing, they were discouraged because the water | did not come. Turtle said, "Let me try to dig the well!" All the animals | laughed at what Turtle said. "What can you do?" Leopard said, (25) "We red-eyes are baffled. It would never be done by you." Turtle | persisted that he be allowed to dig the well. He | entered the hole, and burrowed in the sand which was packed hard by the beasts. | All the animals looked at what was being done by Turtle. When Turtle disappeared | in the hole, he dug through to the water, and the well was full of water. The animals (30) were glad because they saw the water.

When the sun was setting, Buffalo said to the chief, "The well should be watched, | because Hare refused to help dig the well; but when he hears that | we struck water, he will come to drink water in our well. He refused to dig | because he did not want to work; he mentioned that he drank dew; it was (35) an excuse, so that he might not be troubled." The chief and all the animals said, | "What you say is true, Buffalo. We know Hare is very wise."

Hyena said, "I shall watch this night to begin." When Hare | heard that water had been dug out, he went to get honey, which he put | into his calabash, and he took his calabash and went to the well to fetch water. When he arrived (40) at the well, he said, "Haye, haye!" Hyena said, "What is it?" Hare said, | "I myself taste once what is in the calabash. It is done again when I tie." | Hyena said, "What did you say?" — "I myself | taste once what is in the calabash. It is done again when I tie." Hyena said, "Come here!" Hare | came near, and gave a taste of honey to Hyena. Hyena tasted the honey, and said (45) to Hare, "Give me more." Hare said, "If you are willing to be tied, | I shall give you more." Hyena said, "Yes, tie me." Hare tied him, | but he did not give him the honey. Hare entered the well. | He dipped out water. When he had finished getting water, he disturbed it and went to his house. | The next morning Hyena was found tied, but (50) he did not tell who had tied him.

Leopard said, "I shall watch the well this night." When the sun set, Hare | came and said "Haye, haye!" as he had said the night before | when Hyena was watching. Leopard answered in the same way as Hyena had done. | Hare let him taste the honey. He tied Leopard, dipped out water, (55) and filled his calabash. He disturbed

the water. All the animals that watched the well | were tied by Hare; but they did not tell that Hare had tied them, | and that Hare had the thing which he gave them.

Turtle said he would watch the well that night. The animals tied by Hare laughed at him in | the same way as (at the time) when they were digging the well. When the sun (60) set, Turtle went into the water. Hare arrived, and said, "Haye, | haye!" He did not hear a person answer; therefore he said, "Serves them right, | I knew they would tire of trying to get me." He went into the well | to draw water. When he finished filling his calabash, he disturbed the water, | as was his custom. When he came out of the water, his one leg remained in the water; (65) Turtle had taken hold of the leg of Hare. Hare begged Turtle, but | Turtle did not speak. When day broke, Hare was found at the | well. He was taken to the chief. The animals were very glad because | Hare was captured. But Hare was wise; therefore he said | to the chief, "I want to dance my dance before you judge (70) my case." The chief allowed Hare to dance his dance. | Hare sang his song, and asked the animals who were in court | to sing for him while he danced to this song:—

"Hare, are you going about aimlessly? When are you coming back?
— To-morrow.

Hare, are you going about aimlessly? When are you coming back?
— To-morrow.

(75) You, Hare, if you go away, when are you coming back? — To-morrow.
Hare, are you going about aimlessly? When are you coming back? —
To-morrow.

To-day, Hare, are you going about aimlessly? When are you coming back? — To-morrow."

When the animals saw Hare danicng, they had a desire to dance also, | and they made much dust, and Hare ran away. The chief of the animals (80) thought that Hare was there dancing with them. The animals did not see one another | on account of the dust, and stabbed one another. When the dust settled, the animals looked for | Hare, but Hare was not to be found. The end.

5. SHULO NE HAMBA.

shulo wakati kune hamba, "ngatende koba malungu, ndinoziva kuna malungu makulu, atizovoneki ngo vanthu ngokuti vanomga dolo." hamba yakati, "tapo." shulo ne hamba vakatola zivanga zavo kuti vazoise malungu. novaguma kumamunda vakacha malungu, novapedja kucha shulo wakati, "ngativese mulilo tikoche malungu. tirge." vakavesa mulilo, vakakocha malungu. na-ibva shulo wakati kune hamba, "ngatikande malungu muzivanga zedu."

- novapedja kuita izi shulo wakati kune hamba, "iwe enda *ngeino*, ini
ndende *ngeno*, tichidana vanthu kuti, shulo ne hamba vanoba ma-
10 lungu." hamba wakati, "eya, *ngaite* izo." shulo wakaleva kune
hamba, kuti, "ukavona vanthu vachiza viyai utole chivanga chako,
utize." shulo wakaenda *ngo* kumboshwa achimima kuti, "shulo ne
hamba vanoba malungu." hamba azivi kuenda, wakangwina muchi-
vanga cha shulo. shulo na'zwa vanthu vachiza wakati, "hamba wé,
15 tizai, vanthu voza kuno." shulo wakaviya achigogoma akatola
chivanga chake. ena achaizivepi kuti hamba waiva muchivanga
chake. shulo wakagogoma achiti, "hamba wabatwa *nge* vanthu." kwati
shulo nalemba kugogoma wakati, "ndakugala pamumfuli
pomuti ndirge malungu." wakangwinisa mukono wake muchivanga
20 wakabatabata malungu achipsanga lungu lakakula; na'chaliwana
wakudulula chivanga. hamba wakabuda muchivanga akati, "shulo,
iwewe waiti wakangwala, kani auzivi. inini ndapedja kurga malungu
ainga muchivanga mgako, iwewe uchindithwala." shulo wakaisiya
hamba akaenda kanyi kwake.

HARE AND TURTLE.¹

Hare said to Turtle, "Let us go and steal sweet-potatoes! I know | where there are large sweet-potatoes. We are not going to be seen by the people, because they are drinking | beer." Turtle said, "Let us!" Hare and Turtle took their bags | to put into them sweet-potatoes. When they arrived, they began to dig sweet- (5) potatoes. After they had dug, Hare said, "Let us make a fire, so that we may roast | the sweet-potatoes! Let us eat!" They made a fire, and they roasted sweet-potatoes. When the | sweet-potatoes were done, Hare said to Turtle, "Let us put the sweet-potatoes in our bags!" | When they finished doing so, Hare said to Turtle, "You go this way, I | shall go the other way, shouting to the people that Hare and Turtle are stealing (10) sweet-potatoes." Turtle said, "Yes, let us do so!" Hare said to | Turtle, "When you see people coming, come back, take your bag, and | run away." Hare went to the left side, shouting, "Hare and | Turtle are stealing sweet-potatoes!" Turtle did not go, but went into | Hare's bag. When Hare heard the people coming, he said, "Turtle, (15) run away! The people are coming here!" Hare came back running. He took | his bag. He did not know that Turtle was in his bag. | Hare ran, saying, "Turtle is caught by the people." | When Hare was tired running, he said, "I will sit down in the shade | of a tree and eat sweet-potatoes." He put his hand into his bag (20) and felt for sweet-potatoes. He looked for a large sweet-potato there, but he did not find it. He emptied | the bag.

¹ Natalie Curtis, *Songs and Tales from the Dark Continent* (New York, 1920), p. 43 (Vandau).

Turtle was in the bag, and said, "Hare, | you thought you were wise, but you are not. I ate the sweet-potatoes | in your bag while you were carrying me." Hare left | Turtle and went to his house.

6. SHULO NE MPHEMBGE.

(Version a.)

- shulo na mphe**mb**ge vainga vashamgali. nge nshiku mphe**mb**ge wakati kuna shulo, "kudali nendichina minyanga ndingatodjana newe inini. iwewe nouna minyanga ungatodjana neni." nge imge nshiku vachitamba shulo wakati kuna mphe**mb**ge, "ndino iziva nshila
 5 yo kubzula ndiyo minyanga. iwewe ungazobzula minyanga yako inini ndingazoishonga yona nge djimge nshiku." mphe**mb**ge ngokuti waida kuti vushamgali vgavo vuvangisise wakada kuti minyanga yake ibzurhwe. ndizo wakati kuna shulo, "ndi noda kuti undidjidjise kubzutwa kwe minyanga." shulo wakati kuna mphe**mb**ge, "ngatende
 10 kopsanga huni." nevaviya ne huni shulo wakatola mbende akaizadja nge kumba. akaigadja pachoto akati kuna mphe**mb**ge, "kuti iwewe, nge djimge nshiku, uzobzule minyanga yako ndiyisimile, inini, ndizobzule nsheve djangu nge djimge nshiku, udjisimile, no kuti tovavili tiwane ili simba lo kubzula nsheve ne minyanga yedu, zinodikana
 15 kuti tingwine mumbende ili pachoto mumge nge mumge, kuti nsheve ne minyanga yedu ipfave, izonasa kubzulika." mphe**mb**ge wakatenda zakaleva shulo. shulo wakati kuna mphe**mb**ge, "inini ndinotanga kungwina mumbende ngokuti ndinoziva zotinoita." shulo achito wangwina mumbende yainga pachoto wakabvunsha mphe**mb**ge kuti, ena na gugudja pamūfiniko mphe**mb**ge ngazouduhumule. shulo wangwina mumbende mphe**mb**ge wakadumaidja mbende ngo mufiniko. mulilo auchaivepi muzinshi. shulo wakagala muvokulu achito wagugudja pamūfiniko. kumba neyopisa shulo wakagugudja pamūfiniko mphe**mb**ge wakauduhumula. shulo akabudga mumbende. mphe**mb**ge wakangwina mumbende.
 25 shulo wakaidumaidja ngo mufiniko. na pedja kuidumaidja wakakokela huni pachoto. mphe**mb**ge wakangwina mumbende kumba noyongayopisa. azivi kugalamgo mukuvo mukulu kumba noyopisa zikulu noyoda kuvila. na zwa kupisa kwe kumba wagaugudja pamūfiniko kani shulo wakati kwali, "auto, wagala
 30 mukuvo mukulu unoti ndiwo minyanga yako ipfave. aulangalili kani kuti inini ndagalango mumbende mukuvo mukulu? nsheve djangu adjidi mukuvo mukulu kudjipfavisia djona. minyanga yako inoda mukuvo mukulu kuipfavisia." mphe**mb**ge wakapulutana zakaleva shulo, wakalegela shulo kuti adumaidje mbende. shulo wakakanda
 35 buwe pamūfiniko. mphe**mb**ge nagugudja. shulo azivi kuduhumula mbende. kumba ingayovila. mphe**mb**ge wakagugudja pamūfiniko nge simba kani shulo waiti, "nguva yako aito yaguma." noyavila

kumga *mphembge* wakaita simba kuti abu'dge, kani mufiniko wainga una buwe; ndizo ena wakafilamgo mumbende. na *ibva* *mphembge*
40 shulo wakatola minyanga yake akaiita nyele padjidja achiti,

ndatamba na *mphembge*
nyalala telele kuteku,
mphembge waibva
nyalala telele kuteku,
45 ndatola minyanga,
nyalala telele kuteku,
minyanga ya *mphembge*,
nyalala telele kuteku,
ndaita nyele,
50 nyalala telele kuteku,
djondo lidjali,
nyalala telele kuteku.

shulo waimba lumborgu achilidja nyele yo minyanga ya *mphembge* shamgali wake.

(Version b.)

shulo na *mphembge* vaiva shamgali. vushamgali vgavo vgainga vgakavanga zikulu, vakagondisana kuti, "tafa *ngativigane*." vaka-tendelana muzilo zese zovaita.

nge imge nshiku vaiveleketa *ngo* kungatodjani kwavo, kudali *nge*
5 minyanga ya *mphembge* ne nsheve dja shulo. *mphembge* wakati kwa shulo, "kudali notakatodjana vanthu vangazoti tili vabalirhwana." *mphembge* wainga shamgali wozokadi, zese zailondzela shulo zaiva zokadi, kani shulo wakatanga kutonthola, *ngokuti* waiemula chimo ne minyanga ya *mphembge*. *mphembge* waimunyisa shulo mitambo
10 yese yo vaitamba kudali *ngo* kugogoma no kubzalana. shulo wakati kuna shamgali wake, "ndailangalila chilo chingatiita kuti titodjane zikulu. andizivi kukulondzela kuti madjitetegulu *angu* aiva ne minyanga kale, ona akada kuva ne nsheve djakaleba, ndizo akabzuta minyanga ayo. kuti no ndakupa mutombo iwewe unozova ne simba
15 lo kubzuta minyanga yako, uisimile *nge* nshiku yo unoda."

mphembge waida kudakalisa shamgali wake. wakati, "izo zingaita zakanaka." shulo wakati, "*ngatende* kopsanga huni." novaviya ne huni vakatola mbende hulu kakuizadja *nge* kumga kakuigadja pamulilo wo vakavesa. shulo wakati kuna *mphembge*, "simba lo kubzula minyanga lili mukumga neyodjiya, *ngokuti* inini ndinoziva mutombo ndakutanga kungwina mumbende. ndidumaidjei mufinipo, no ndagugudja pamufiniko uzo uduhumula." shulo wakangwina mumbende yaiva pachoto. kumga noyadjiya wakagugudja pamu-
20 finiko, *mphembge* wakaiduhumula mbende. shulo na budga *mphe-*
25 mbge wakangwina mumbende, shulo wakaidumaidja a kadila buwe panyezulu po mufiniko akanasa kukokela huni pamulilo. *mphembge*

nazwa kupisa kwe kumba wakagugudja pa mufiniko kani shulo azivi kuuduhumula. ndizo mphembge wakabikwa, na ibva shulo wakabula mbende akabzuta minyanga ya mphembge akaiita nyele. akachilidja lumbo.

30 ndatamba na mphembge
 nyalala telele kuteku,
 mphembge waibva
 nyalala telele kuteku,
 35 ndatola minyanga,
 nyalala telele kuteku,
 minyanga ya mphembge,
 nyalala telele kuteku,
 ndaita nyele,
 40 nyalala telele kuteku,
 djonzo lidjali,
 nyalala telele kuteku.

HARE AND DUIKER.¹

(Version a.)

Hare and Duiker were friends. One day Duiker | said to Hare, "If I had no horns, I should be like you. | If you had no ears, you would be like me." One | day while they were playing, Hare said to Duiker, "I know a way (5) of pulling off the horns. You will be able to pull off your horns, and I | shall borrow them some day." Because Duiker wanted | their friendship to be strengthened, he wanted his horns | to be pulled. Therefore he said to Hare, "I want you to teach me the | pulling of the horns." Hare said to Duiker, "Let us go (10) and look for fire-wood!" When they came back with the fire-wood, Hare took a pot and filled it | with water. He put it on the hearth. He said to Duiker, "You | some day may be able to pull off your horns, so that I can put them on; | and some day I shall pull off my ears, and you put them on. So that both of us | may obtain this power of pulling off our ears and horns, it is necessary (15) that we go into this pot on the fire one by one, that our ears | and horns may become pliable, so that they can be pulled." Duiker agreed | to what Hare said. Hare said to Duiker, "I shall begin | to go into the pot, because I know how to do it." Hare went | into the pot which was on the fire. He told Duiker that when he knocked (20) on the lid, Duiker should take it off. When Hare had entered the pot, | Duiker covered the pot with the lid. There was not much fire. | Hare staid a long time in the water before he knocked on the lid. | When the water was hot, Hare knocked on the lid, and Duiker uncovered it. | Hare came out of the pot. Duiker went into the pot.

¹ Compare E. Jacottet, *The Treasury of Ba-Suto Lore*, 1 : 13-14, 18.

(25) Hare covered it with the lid. After he had covered it, | he piled fire-wood on the hearth. When Duiker had gone into the pot, | the water was getting hot. He did not stay in very long before the water became very hot, | and it was about to boil. When he felt the heat of the water, | he knocked on the lid; but Hare said to him, "You have not staid (30) very long (to be time not enough) for your horns to be soft. Don't you remember, | I staid in the pot a long time? My ears | do not need much time to make them soft. Your horns need | a long time to make them soft." Duiker listened to what Hare said. | He let Hare cover the pot. Hare put (35) a stone on the lid. Duiker knocked, (but) Hare did not uncover | the pot. The water was boiling. Duiker knocked on the lid | with strength; but Hare said to him, "Your time has not come yet." When the water was boiling, | Duiker used (made) great power to come out; but the lid had | a stone (on it), therefore he died in the pot. When Duiker was cooked, (40) Hare took his horns and made whistles, singing, —

"I played with Duiker,
Be quiet telele kuteku,
Duiker is cooked,
Be quiet telele kuteku,
(45) I took his horns,
Be quiet telele kuteku,
The horns of Duiker,
Be quiet telele kuteku,
I made a whistle,
(50) Be quiet telele kuteku,
Which I am playing,
Be quiet telele kuteku."

Hare was singing this song and playing on the whistle made from the horns of Duiker, | his friend.

(*Version b.*)

Hare and Duiker were friends. Their friendship was | very strong. They pledged each other, "When we die, we will bury each other." They | agreed in all things they did.

One day they were talking about their not being alike in regard to the (5) horns of Duiker and the ears of Hare. Duiker said to | Hare, "If we were alike, people would say we were brothers." | Duiker was a true friend; all he told Hare was | true; but the friendship of Hare began to be cold, because he envied the head | and horns of Duiker. Duiker beat Hare in all games (10) they were playing, such as running and touching each other. Hare said | to his friend, "I was thinking of something that would make us quite alike. | I never did tell you that my great-grandfathers had | horns long ago. They

wanted to have long ears, therefore they plucked out | their horns. When I give you medicine, you will have the power (15) to pull out your horns and wear them, any day you like."

Duiker wanted to please his friend. He said, "This is | good." Hare said, "Let us go to look for fire-wood!" When they came back | with the fire-wood, they took a large pot, filled it with water, and put it | on the fire. Hare said to Duiker, "The power to (20) pull out your horns is in the water when it gets warm; because I am the one who knows | the medicine, I shall begin and go into the pot. Cover me with the lid; and when I knock on the lid, lift it." Hare went into | the pot which was on the fire. When the water was lukewarm, he knocked on the lid. | Duiker uncovered the pot. When Hare came out, (25) Duiker went into the pot; Hare covered it, and put a stone | on top of the lid, and carefully put fire-wood on the fire. When Duiker | felt the heat of the water, he knocked on the lid; but Hare did not | uncover it, therefore Duiker was cooked; when he was done, Hare took the pot | up from the fire, and pulled off the horns and made whistles, and played and (30) sang, —

"I played with Duiker,
Be quiet telele kuteku,
Duiker is cooked,
Be quiet telele kuteku,
(35) I took his horns,
Be quiet telele kuteku,
The horns of Duiker,
Be quiet telele kuteku,
I made a whistle,
(40) Be quiet telele kuteku,
Which I am playing,
Be quiet telele kuteku."

7. MPHONTHOLO NE SHULO.

(*Version a.*)

nge imge nshiku mphontholo yakavona shulo ikati, "ehe, ndiwe, iwewe wakavulaya vana vangu!" shulo wakati, "andinipi." mphontholo yakati, "unoti wakangwala iwewe. ndinokuziva ndiwe wakavavulaya. ndaiti wainga wakanaka, kani uli bandu. ndaka-
5 kugonda no vana vangu, iwewe wakapinduka kuita bandu. imapo, ndikutatidje!" mphontholo yakatanga kuza kuna shulo, shulo wakatiza, mphontholo yakamugogomela. shulo nalemba, wakapinimidja kuti wavangilila kugogoma mphontholo inozomubata. achilangalila izi wakavona buwe lakacheama, wakaenda pasi palo akali batilila.
10 mphontholo yakatevela shulo pasi pe buwe. shulo wakati, "mpho-

- ntholo, tetegulu, batilanyi buwe, linozotiwila.” mphontholo yakakanganwa kuti yaida kuvulaya shulo, yakalangelila kuti yalegela kũbata buwe yona ne shulo vanozowirhwa ndilo, yakabatilila buwe. shulo wakalegela buwe akabwa pasi palo achiti kune mphontholo,
- 15 “batisisanyi buwelo, linozo muwila.” mphontholo yakagalapo pasi pe buwe nshiku zinshi. neyafa nge nshala no kulemba yakalegela buwe, kani buwe alizivi kuwa. mphontholo yakabwa pasi pe buwe ichisongeya shulo. ichiti, “pondi nozovonana na shulo apazomeli mavushwa.”

(Version b.)

- mambo mphontholo wakazwa kũtokota kwa shulo kudjo nyama djese. shulo waizivga ndidjo djese mphuka kuti wainga mungwali zikulu, ngokuti waiziva misambo yese. wakanyisa mphuka djese kuita misambo mizinshi wainga ne vgilu, ngokuti kudali nawanika
- 5 mumfumu waiziva mazano mazinshi okubwa ndiwo mumfumu.

- kwati vana vatatu va mambo mphontholo nevabarhwa, mambo wakada kuti shulo avadjidjise mazano ese amoziva. shulo wakadana nd imambo mphontholo. na guma wakabvunshwa ndi mambo mphontholo, kuti unoda kuti shulo adjidjise vana vake misambo yese
- 10 yaanoziva. yanoziva shulo wakatenda kuita mudjidjisi wo vana va mambo. mambo wakati kuna shulo, “iwewe ne vana vatatu vangu munozogala munyumba yakasoserhwa, apana munthu unozotenderhwa kungwina munyumba. neni no mukadji wangu atizongwinipi munyumba. tinokutumila nyama no kurga kunodika ndiwe ne vana.”

- 15 shulo no vana vatatu va mambo vakagala munyumba yakaleva mambo. ena wakavadjidjisa vona nge zuva lo kutanga kuita misambo ne mitambo, kudali, ngokulova kata, kubzalana no kumphuka mitanda. zuva nelavila mambo mphontholo no mukadji wake vakaza kunyumba kuti vabvunsha kutamba kwe vana vavo, shulo wakati
- 20 kuna mambo mphontholo, “vana vatamba zakanaka nyamasi mitambo yondavadjidjisa.”

- shulo ne vana novorga kurga. ena waivapa maphondo. vana novakumbila shulo kuti vanoda nyama shulo wakati kovalu, “ndinomuvapa maphondo ngokuti ndinoda kuti meno enyu avange, kuti mgarga
- 25 nyama yakapfava meno enyu angavangipi.” mumangwana fumi shulo wakadjidjisa vadjidji vake kutamba mitambo no kuita misambo. zuva nelavila mphontholo no mukadji wake vakaza kobvunsha kugala ko vana vavo. shulo wakavavonesa vana mumge nge mumge. wakatakula vana pavachansha achiti, “vonanyi ili zinthikinya! lingi-
- 30 lanyi ili zinthikinya!” mambo no mukadji wake wakadakadjiswa zikulu ngokuti shulo wakakolodja vana vavo vushoni. nshiku djese shulo waitamba no vana, vona vakanga voziva mitambo mizinshi. vadjibali vavo wakaza nshiku djese kovavona no kozwa kuti vaidjidja wani.

- 35 shulo wakaziva kuti kudali wadjidjisa vana ve mphontholo misambo yese, nyama djese adjingawani kupfala no kudakala, ngokuti mphontholo djinozodjitambudja. naye shulo no vukama vgake vanozova mungozi. ndizo wakalangalila zano lokuvulaya ndilo vana ve mphontholo vachito valuka.
- 40 mumge mutambo wovaita wainga wo kumphuka mulilo. shulo wakaphinga mgana mumge ngo muti achimphuka, mgana wakawila pa mulilo, akapsa akafa. zuva nelavila mphontholo wakaza kovona vana vake, shulo wakatakula vana pagalo achiti, "lingilanyi ili zinthikinya." wakatakula mgana mumge kavili. nge nshiku yaka-
- 45 tevela shulo wakaphingaze mumge mgana naye wakawila pamulilo akapsa akafa. zuva nelavila mphontholo na-za, shulo wakatakula katatu mgana wakasala. shulo wakaphinga mgana we chitatu naye wakafa.
- shulo namulayo mgana we chitatu wakalangalila zano laimubudisa
- 50 mungozi yaingamgo. ena wakapganya musuvo wo lusosa, akasosonyula lusosa, akazikwenga, akapfanyangula vuboya vgake. waita izi kuti anase kubunsha mphontholo kuti manthede avulaya vana vake. zuva nelavila mambo mphontholo wakaza kovona vana vake, kani wakavona shulo nali kunsha kwe lusosa, na-kagumbatana achilila.
- 55 mphontholo wakapinimidja achiti pamge vana vake vamukwenga shulo ngokuti ingavokula, kani mphontholo nabunsha shulo kuti waililangenyi, shulo wakasumula ndava yo kufa ko vana, no kuti manthede akaza akavavulaya. ona akadoda kumulaya naye ngokuti wakavikila vana. mphontholo wakavona musuvo wakapgangywa no
- 60 vana vake vakavulawa, ndizo wakachenezwa zikulu, azivi kubunsha mibunsho mizinshi. ena ne hama djake vakaenda kolonda manthede. mphontholo ne hama djake vakaawana manthede nakavata. vakavulaya manthede mazinshi. mashoma akatiza. mumangwana fumi ao manthede, akatiza akaza kobunsha mphontholo kuti waka-
- 65 vulailenyi hama djao maulonyi. mphontholo azivi kuda kupulutana zakaleva manthede, kani nevasovela ndava mphontholo no manthede akatendelana kuti vaende kunyumba kwainga ne vana, mphontholo vati vakavulawa nge manthede. novaguma panyumba zakavoneswa kuti apana zinthede lakaza panyumbapo nge nshiku yakavulawa
- 70 ndiyo vana. mphontholo watenda kuti manthede azivi kuvulaya vana vake. makani wakalangalila kuti, shulo ndiyena wakavavulaya akusukumidjila ndava kuna manthede. wakabunsha manthede kuti unopaluka zikulu ngokuti wavulaya hama djao djichingazivi kuita chilo kwali.
- 75 mphontholo wakatevela shulo kanyi kwake, namuvana wakamulongeya achiti, "ndiwe, iwewe wakavulaya vana vangu ukati kwendili, vakavulawa nge mathende!" wakagogomela. shulo na-lemba kugogoma wakavona buwe lakacheama wakaenda pasi palo akalibata,

- 80 mphontholo naguma, shulo wakati kwali, "chekulu, batililanyi buwe, linotiwila." mphontholo wakakanganwa kuti waida kuvulaya shulo, wakabatilila buwe ngokuti waiziva kuti buwe no lawa laiwila ena ne shulo. pamge shulo waipona ngokuti ena mudoko. mphontholo nabata buwe. shulo wakalilegela akabva pasi palo, achiti kuna mphontholo, "batilisa buwelo kuti walegela linozokuwila iwewe."
- 85 mphontholo wakagala pasi pe buwe mazuva mazinshi achingazivi kurga chilo no kuvata hope. kwati na lemba nafa nge nshala ne hope wakalegela buwe akawa pasi. ena waita kuti buwe laizomuwila kani alizivi kuwa. mphontholo wakazikweva pasi pe buwe akaenda kanyi kwake.
- 90 mphontholo na va ne simba wakaenda kanyi kwa shulo kuti amuvulaye. waiti shulo achaizivepi kuti wakabva pasi po buwe, ndizo waiti unowana shulo nakavanairhwa. wakaenda kanyi kwa shulo mumangwana matete, ngokuti waiti shulo wainga wakavata, kani shulo wakaziva nshiku yakabva ndiyo mphontholo pasi po buwe,
- 95 kutanga nge nshiku ya kamusiya ndiyo mphontholo pasi pe buwe, shulo wakaenda kolingila nshiku djese kuti azive kuti mphontholo wainga pasi palo. mphontholo naguma kanyi kwa shulo wakanyangila achenda ku musuvo, akagugudja musuvo nge simba; kani shulo achangemgopi mumba, wainga kunsha achikota mashana pachulu,
- 100 wakavona mphontholo ichiza. mphontholo na vona shulo pachulu, wakatanga kumugogomela, shulo wakatiza akatevela gwansha lichaiinga ne mavushwa mazinshi. mphontholo ingayoda kumubata, shulo na guma pandawo yainga no magulu mazinshi, wakangwina mulimge. mphontholo ngokuti waigogoma zikulu wakapindilidja
- 105 pamagulu. navgilila wakalingila pamilomo yao, kani yese yainga ne soka dja shulo djaivonesa kuti wakangwina mgadjo mgese achigogoma| mphontholo wakashamiswa ngokuti shulo achaingepi nthambo, azivi kuvona kuti shulo wakangwinisa kudini mimilomo yese ngenguvayo yakamuvona achingwina gulu ngokuti achaizivepi gulu lakangwina
- 110 shulo, mphontholo wakatanga kupfuchila magulu ese ngo musanga. na guma pagulu gulu, wakavona kuti lainga ne chifemelo chikulu chainga nthambo mumavushwa, wakaenda kolingila pamulomo wacho, akavona soka dja shulo, akaziva kuti shulo wakabudga ndicho. mphontholo azivi kulasha nguva, wakatevela lusoka rhwa shulo,
- 115 akagogoma zikulu ngokuti waiziva kuti shulo inga wa nthambo. lusoka rhwa shulo rhwakaenda pachitulu, mphontholo na guma po wakanasa kuchipota kuti avone kuti shulo azivi kuenda kuimge ndawo. na tama kuvona lusoka rhwa shulo luchibva pachitulu wakatanga kuvganda mavushwa nokuchindila malindo aivona, kani azivi kuwana
- 120 shulo. shulo wakangwina mugulu limge lainga ne chifemelo chainga ngo mumavushwa, ngo kunshila kova kabva ndiyo. shulo wakabudga ndicho icho chifemelo akoenda kanyi kwake. nali pachulu, chakaleba

wakavona mphontholo achitevela lusoka rhwake, a-chivganda mavushwa o pachitulu no kupfuchila malindo, waimuseka.

- 125 zuva nelavila, mphontholo na lemba, na fa nge nshala, na tama kuwana shulo, wakaenda kanyi kwake. achenda kanyi wakalangalila achiti, pange shulo azivi kuenda pachitulu.

- mazuva mazinshi akapinda mphontholo na shulo vachinga zivi kusongana. nge imge nshiku shulo wakadobatwa ndi mphontholo, 130 ngokuti wakamuvona achikota mashana. shulo na vona mphontholo, wakaima pamūtanda wainga mumavushwa kuti anase kuvamukulu kani wakamugomela no kuti waiita zimanomano mphontholo achadomuziva kuti wairhwala. mphontholo wakamubunsha kuti wainga ndiyani ena. shulo wakati wainga shulo mavuvu, muzukulu wa shulo 135 no kuti wainga unorhwala zikulu, no kuti uvgu vutenda vgakamugumila ngo medji wakafa. mphontholo wakabunsha kuti ena wakavona shulo tetegulu wake kani. shulo mavuvu wakati, eya, wakamuvona zulo achenda iyo, mphontholo wakatevela shulo, kwakatatidja shulo mavuvu. mphontholo na pinda shulo wakaseka ngokuti wakamukhanganidja. 140

- nge imge nshiku mphontholo wakasongana na shulo achenda kanyi kwa shulo, wakamugogomela, shulo wakatizila kugandwa. na guma pagandwa wakatanga kugula ngo painga pachina kumba, kani painga no matope, na pakati wakaima. mphontholo na vona kuti shulo 145 waima waiti kani wakabatwa nge muchuvda, ndizo mphontholo wakatanga kumumphukila, kani azivi kumugumila shulo ngokuti mphontholo achimphuka. shulo wakatanga kugogoma. mphontholo wakawila mumatope akanasa kuzamirhwamgo. shulo wakabwa mumatope akaima pamutunthu akalingila mphontholo achiguza mumatope, akamuseka zikulu, achiti, "kudali, iwewe, wavangilila kundigogomela unozotambudjika, ngokuti ndinozokulaila iwewe." wakamusiya mphontholo nakazamirhwa mumatope. mumangwana fumi mphontholo wakavoneka nge hama djake nakazamirhwa, djona djakamubesa kumukweva kumūtunthu. 150
- 155 mphontholo wakanaswa kuchenewa zikulu ndi shulo. wakamusingeya zikulu, naye shulo inga walemba kutambudjwa ndi mphontholo, ndizo wakatola mitanda yainga ne mabako, akanasa kuiladjika ngo kutevelelana. mutanda wo kumphili wainga mulomo mudoko. mphontholo na vona shulo wakamugogomela nge simba gulu. shulo 160 waiziva kuti kudali na chagogomesa mphontholo waizomubata, ndizo wakangwina mubako lokutanga, naye mphontholo wakangwinavo. shulo wakangwina mgelechipili naevo mphontholo wakamutevela. mphontholo waigogoma zikulu shulo ingawoda kubatwa. wakangwina mubako doko, mphontholo naye wakangwina nge simba gukulu, kani 165 azivi kubudgamgo, wakazimanika. shulo wakaza kovona mphontholo akati, "iwewe, auzobvi umgo mubako." magumo o lungano.

LION AND HARE.

(*Version a.*)

One day Lion saw Hare, and said, "Yes, you | are the one who killed my children." Hare said, "I am not the one." | Lion said, "You think you are wise. I know you | are the one. I thought you were good, but you are murderous. I (5) trusted you with my children; you turned out to be murderous. Wait, | I will show you."¹ Lion began to (come) run after Hare; Hare | ran away; Lion ran after him. When Hare began to be tired, he thought | that, if he kept on running, Lion would catch him. When Hare thought thus, | he saw a leaning stone. He went under it and held it up. (10) Lion followed Hare under the stone. Hare said, "Lion, grandfather, hold the stone! It will fall on us." Lion | forgot that he wanted to kill Hare, but thought that, if he should | let go his hold of the stone, he and Hare would be crushed by it, and held the stone. | Hare let go of the stone and ran away, saying to Lion, (15) "Hold the stone firmly, that it may not fall on you!" Lion staid under | the stone for many days. When he felt hungry and tired, he let go of | the stone, but the stone did not fall. Lion came out from under the stone | and threatened Hare. He said, "Where I see Hare, no | grass will grow."²

(*Version b.*)

Chief Lion heard the reputation of Hare among all the animals. | Hare was known to all the animals as very wise, | because he knew all kinds of tricks. He outdid all the animals | in many tricks; he had wisdom; for, when he was found in danger, (5) he knew many plans by which he could come out of danger.

Thus the three children of Chief Lion (who were born), — the chief | wanted that Hare should teach them all the plans he knew. Hare was called | by Chief Lion. When he arrived, he was told by Chief | Lion that he wanted Hare to teach all the tricks (10) known to him. Hare agreed to become the teacher of the children of the | chief. The chief said to Hare, "You and my three children | shall stay in a house which is fenced in, and no person is allowed | to go into the house. Even I and my wife are not allowed | in the house. We shall send meat and food needed by you and the children."

(15) Hare and the three children of the chief lived in the house mentioned by | the chief. Hare taught them the first day to play

¹ See Leo Frobenius, *Volksmärchen der Kabylen*, 3 : 7; Leonhard Schultze, *Aus Namaland und Kalahari (Hottentot)*, p. 466; E. Jacottet, *The Treasury of Ba-Suto Lore*, 1 : 40, where other comparative notes are given.

² See Leonhard Schultze, *Aus Namaland und Kalahari*, p. 486; E. Jacottet, *l. c.*, 1 : 44; comparative notes, *JAFL* 30 : 237; Porto Rico (*JAFL* 34 : 184, No. 47; 35 : 43, No. 47).

tricks | and games; such as playing *kata*, to touch one another, and jumping | poles. When the sun set, Chief Lion and his wife came | to the house to ask about the well-being of their children; and Hare said (20) to Lion, "The children played well to-day the games | which I taught them."

Hare and the children were eating food. He gave the children the bones. When the children | asked Hare for meat, Hare said to them, "I give you | the bones because I want your teeth to be strong; if you should eat (25) soft meat, your teeth would not be strong." The next morning | Hare taught his pupils to play games and to do tricks. | When the sun set, Lion and his wife came to ask about the well-being | of their children. Hare showed the children one by one. | He lifted the children on a platform, saying, "See! (30) this one is very fat." The chief and his wife were well pleased | because Hare treated their children nicely. Every day | Hare played with the children, and they came to know many games. | Their parents came every day to see them and to hear that they were learning | nicely.

(35) Hare knew that, if he taught the children of Lion all his tricks, | all the animals would not find happiness and comfort, because the Lions | would trouble them. Hare and his relatives would be in danger. | Therefore he thought out a plan (of) how he could kill the children of Lion | before they were grown up.

(40) One game they played was jumping over the fire. Hare | tripped one of the children with a stick while he was jumping, and the child fell | into the fire and burned and died. When the sun set, Lion came to see | his children; and Hare lifted the children on the platform, saying, "Look! this one | is fat." He lifted one child twice. On the following day (45) Hare tripped another child, who also fell into the fire | and died. When the sun set and Lion arrived, Hare lifted | the one remaining child three times. Then Hare tripped the third child, and | he died.

Hare thought of a plan to get out of (50) the danger in which he was. He broke the gate of the enclosure and untied | the enclosure. He scratched himself and ruffled his hair. He did these things | in order to tell Lion that baboons had killed his children. | When the sun set, Chief Lion arrived to see his children; but | he saw Hare outside of the fence with folded arms, crying. (55) Lion thought and said that perhaps his children had scratched | Hare because they were growing; but when Lion asked Hare why | he was crying, Hare told his story of the death of the children, and that | baboons had come and killed the children. They wanted to kill him because | he was protecting the children. Lion saw the broken gate and (60) that his children were killed; therefore he was made very angry; he did not ask | many questions. He and his friends went to follow the

baboons. | Lion and his friends found the baboons sleeping. | They killed many baboons, and a few escaped. In the morning | these baboons who had escaped arrived to ask Lion why (65) he had killed their friends the night before. Lion did not want to listen to | what the baboons said; but when they had talked over the affair, Lion and the baboons | agreed to go to the house where Lion's children had been, who, Lion | said, had been killed by the baboons. When they arrived at the house, he was shown | that no baboon had come into the house in which had been killed (70) the children. Lion thought and saw that the baboons had not killed | his children. However, Hare was he who had killed them, | and shifted the responsibility to the baboons. He told the baboons | that he was very sorry because he had killed their friends without their | having done anything to him.

(75) Lion followed Hare to his house; and when he found him, he | threatened him, and said, "You killed my children, and you said to me that | they had been killed by the baboons." He ran after him. When Hare was tired | running, he saw a leaning rock, and he went under it. He held it up; and | when Lion arrived, Hare said to him there, "Sir, hold the rock, (80) it will fall on us!" Lion forgot that he wanted to kill Hare, | and held the rock, because he knew that, if the rock fell, it would fall on him and | Hare. Perhaps Hare might have escaped because he was small. Lion | held the rock. Hare let it go, and came out from under it, and said to | Lion, "Hold on to that rock! If you let go, it will fall on you." (85) Lion remained under the rock many days without | food and sleep. When he was tired, and dying of hunger and sleep, | he let go of the rock. He was afraid the rock would fall on him, | but the rock did not fall. Lion dragged himself from under the rock, and went | to his home.

(90) When Lion had strength (again), he went to the house of Hare | to kill him. He thought Hare did not know when he had come away from the stone, therefore | he thought he would find Hare unawares. He went to the house of Hare | in the morning, because he thought Hare was asleep; but | Hare knew the day when Lion had come from under the stone, (95) because, from the day on which he left Lion under the stone, Hare had gone to watch every day to know that Lion | was still under it. When Lion arrived at the house of Hare, he stole up to it | and went to the door. He knocked at the door with force, but Hare | was not in the house; he was outside sitting basking on an ant-hill, (100) and saw Lion coming. When Lion saw Hare on the ant-hill, | he began to run after him; and Hare ran away, and followed a path | which had not much grass. Lion was about to reach him | when Hare arrived at a place which had many holes. He entered | one. When Lion arrived at the place, he passed (105) by

the hole, because he was running fast. He returned to look at the mouths (of the holes); but all of these had | footprints of Hare, which showed that Hare had entered into all of them running. | Lion was puzzled because Hare was not far. He could not | see how Hare had entered all the mouths during that time | when he saw him entering the hole; because he did not know which hole was entered (110) by Hare, Lion began to cover all the holes with sand. | When he arrived at a large hole, he saw that it had a large opening | a distance away in the grass. He went to look at the mouth, | and saw in it the tracks of Hare, and he knew that Hare had come out from it. | Lion did not waste time; he followed the tracks of Hare, (115) running fast, because he knew that Hare was far away. | The tracks of Hare went to a hummock of grass. When Lion arrived at | the hummock, he carefully went around it to see that Hare did not go to another place. | When he failed to see the tracks of Hare coming from the hummock, he began | to beat down the grass and to cover the holes which he saw; but he did not find (120) Hare. Hare had entered a hole with another opening | in the grass on the way from which he had come. Hare came out | by a side-hole, and went to his house. When he was on a long ant-hill, | he saw Lion following his tracks, brushing down the grass | of the hummock and covering the holes. He laughed at him.

(125) When the sun set, when Lion was tired and dead of hunger, when he failed | to find Hare, he went to his home. As he was going home, he thought | perhaps Hare had not gone to the hummock.

Many days passed before Lion and Hare | met each other. One day Hare was almost caught by Lion, (130) because he saw Hare basking in the sunshine. When Hare saw Lion, | he sat on a log, so that he seemed to be large. The log was in the grass. He was groaning much. He pretended | to be sick. Lion asked him who | he was. Hare said he was Hare Mavuvu, the grandson of Hare, (135) that he was very sick, and that this sickness had come to him | the past month. Lion asked him whether he had seen | Hare, his grandfather. Hare Mávuvu said yes, he had seen him | the day before, going that way. Lion followed the Hare in the direction Hare | Mavuvu had pointed out. When Lion had gone, Hare laughed because he had (140) fooled him.

One day Lion and Hare met while Hare was going to the house | of Hare; Lion ran after him, and Hare ran away towards a lake. When he arrived | at the lake, Hare began to go across where there was no water, but where it was | muddy. When he was in the middle, he staid there. Lion saw Hare (145) standing there, and thought that he was caught by a vine; therefore Lion | jumped at him, but did not reach Hare because, | when Lion jumped, Hare began to walk away.

Lion | fell into the mud and sank deep into it. Hare went out of | the mud and sat on dry land. He watched Lion struggling in the mud; (150) he laughed at him much, saying, "If you persist running after me, | you will be in trouble, because I shall serve you right." | He left Lion sunk in the mud. In the morning | Lion was seen by his friends sunk (in the mud). They | helped to pull him out of the mud.

(155) Lion was made really angry at Hare. He | threatened him much, and Hare also was tired of being troubled by Lion; | therefore he took a log which was hollow, and laid it down carefully. | The log had a large opening at one end, and the other mouth was small. | When Lion saw Hare, he ran after him with great power. Hare (160) knew that if he did not run fast, Lion would catch him; therefore | he entered the first hole, and Lion also entered. | Hare entered the second hole, and Lion followed him. | Lion was running fast, and Hare was almost about to be caught. He entered | the small hole, and Lion also entered it with great force, but (165) he could not come out. He wedged himself in. Hare came to see Lion, | and said, "You will not come out of the hole." That is the end of the story.

8. KUFA KWE SHULO.


- nge limge zuva shulo wakaenda kanyi kwa djongwe. na guma wakabvunsha mukadji wa djongwe kuti, "djongwe waendapi." ena wakati, "djongwe uli mubelele kani mūsolo ne gumbo limge lake zaenda komga dolo." mukutanga shulo azivi kutenda zakalevga ngo
- 5 mukadji wa djongwe. na vona djongwe na-li mubelele na-kaima nge gumbo limge achina mūsolo, wakashamiswa zikulu. shulo wakaenda kanyi kwake achilangalila zakaitwa ndi djongwe. na guma kanyi wakasumulila mukadji wake zakaita djongwe. mumangwana fumi shulo wakazwa djongwe achilila. wakaenda kanyi kwake. djongwe
- 10 wakatanga kusumulila shulo za-kaita no vanthu va-kamga navo dolo. shulo na-mubvunsha kuti, "wakatumisa kudini mūsolo ne gumbo, kuti zende komga dolo?" djongwe wakati, "inini ndakacheke mūsolo ne gumbo langu. iwewe unolangalila kuti wakandivona ne ndakaima nge gumbo limge ndichina mūsolo. ndakacheke gumbo no mūsolo
- 15 wangu zikaenda komga dolo. nezapedja zakaviya kwendili." shulo ngokuti achaidepi kupindwa ndi djongwe na-viya kanyi, wakubvunsha mukadji wake kuti, "mangwana ndinoda iwewe utole chipanga ucheke mūsolo ne gumbo limge langu, ngokuti ndinoda kuti zende komga dolo, kudali nge zakaita djongwe." mukadji wake wati, "unozofa,"
- 20 kani wakavangilila kuti aiite¹ zalevalo. ndizo kunsha nokwaedja mukadji wake wakacheke mūsolo ne gumbo lake, kani azizivi kwenda komga dolo. shulo na-tama kumuka mukadji wake wakaenda kobvunsha djongwe kuti mulume wake a-zivi kumuka. djongwe lakati, "ndaiti shulo mungwali, kani mupsele."

¹ Or a'ite.

THE DEATH OF HARE.¹

One day Hare was walking to the house of Rooster. When he arrived, | he asked the wife of Rooster, "Where is Rooster?" She | said, "Rooster is in the house, but his head and one leg | went to drink beer." At first Hare did not believe what was said by (5) the wife of Rooster. When he saw Rooster in the house standing on | one leg without head, he was very much astonished. Hare went | to his home thinking about what was done by the Rooster. When he arrived at home, | he told his wife what the Rooster was doing. The following day | the Hare heard Rooster crowing. He went to Rooster's house, and Rooster (10) began to tell Hare what he had done and how the people had been drinking beer. | When Hare asked him, "How do you send your head and your leg | to go and drink beer?" Rooster said, "I cut off my head | and my leg. You remember that you saw me standing | on one leg, and I was without head. I had cut off my leg and my head, (15) and they had gone to drink beer." The Hare, | because he was unwilling to be surpassed by Rooster, when he came home, said | to his wife, "To-morrow I want you to take a knife and cut off | my head and one leg, because I want them to go and drink | beer, the same as Rooster did." His wife said, "You will die," (20) but he insisted that she should do what he had told her. Therefore, when day broke, | his wife cut off his head and his leg, but they did not go | and drink. When the Hare failed to rise, his wife went | and told the Rooster that her husband did not arise. Rooster | said, "I thought Hare was wise, but he was a fool."

9. HAMBANE NSHOU.

- ngo imge nshiku nshou yakasonga na ne hamba. hamba yakati kuna nshou, "mgakavanga chekulu, muchaitawani?" nshou yakadavila kuti yonayaitamba. hamba wakaibvunsha kuti yaiendepi. nshou yakati yaifambafamba hayo kuti ivone nyika. nshou yakati
 5 kuna hamba noyapedja kuilingila, "iwewe muzukulu ulimufupi zikulu." hamba ikati, "ndiyani ulimufupi? amuzivi kuti inini ndingamudalika?" nshou ikati, "kudalika iyani?" — "kudalikaimgimgi," hamba yakaipingula ikatize, "viyanyi mangwana ndinozomuvonesa kuti ndingamudalika." nshou noyapinda hamba yakadana
 10 hamba imge. ikati koili, "ngatiche malindi mavili, kozoti nshou noyaza mangwana inini ndinozongwina mulindi limge. iwewe uzo-ngwine mgolimge lindi. kunozoti nshou noyaima pakati po malindi inini ndinozoti, 'koili chekulu, vanshou, ndomudalika,' iwewe wochizo-

¹ See Otto Dempwolff, *Die Sandawe* (Abhandlungen des Hamburgische Kolonialinstituts, 34 : 163), Hamburg, 1916; M. Heepe, *Jaunde-Texte* (Hamburg, 1919), pp. 119, 223; Natalie Curtis, *Songs and Tales from the Dark Continent* (New York, 1920), p. 48 (Vandau); *American Negroes* (JAFL 30 : 190, 226, 237; 32 : 401; 34 : 7).

- buda mulindo, uzoti, 'ndadalika,' inini ndizongwina mulindo langu.
 15 iwewe wochizotivo, 'ndodalika.' inini ndizoita zowaitalo." nshou yakaguma kudali ngo kutendelana kwayo ne hamba. noyaguma hamba yakati, "tetegulu, imgingi mgakandipikidja zulo kuti andi-ngamudaliki. ndinoda kumuvonesa kuti inini ndingamudalika; imanyi apa." nshou yakasekiswa nge zakaleva hamba. hamba
 20 yakati, "inini ndadalika." noyapedja kuleva kudalo imge hamba yakati, "ndadalika." yona ikatize, "ndodalika." imge yakabuda mulindo ikati "ndadalika." hamba yakati kuna nshou, "chekulu, ndamunyisa ini ngokuti ndamudalika kavili." nshou yakashama zikulu ngokuti azivi kuvona kuti hamba yakaidalikisa wani.

TURTLE AND ELEPHANT.¹

One day Elephant met Turtle. Turtle said | to Elephant, "Are you well, grandfather? How do you do?" Elephant | replied that he was well. Turtle asked him where he was going. | Elephant said he was just walking about to see the country. Elephant said (5) to Turtle, when he finished looking about, "Grandson, you are very short." | Turtle said, "Who is short? Don't you know that I can jump over | you?" Elephant said, "Jump over whom?" — "Jump over | you," replied Turtle; and he added, "Come to-morrow, and I'll | show you that I can jump." When Elephant was gone, Turtle called (10) another turtle. He said to him, "Let us dig two holes. In this way, when Elephant | arrives to-morrow, I go into one hole, you go into | the other hole. When Elephant stands between the two holes, | I shall say, 'Grandfather, Sir Elephant, I jump over you.' Then you | will come out of the hole. You will say, 'I have jumped.' I shall go into my hole. (15) You will also say, 'I am going to jump,' and I shall do what you have done." Elephant | arrived, as it was agreed between him and Turtle. | When he arrived, Turtle said, "Grandfather, you made a bet yesterday that I | could not jump over you. I want to show you that I can jump over you. | You stand here." Elephant was made to laugh at what Turtle said. Turtle (20) said, "I am going to jump." When he had finished saying that, the other turtle | said, "I have jumped." He also said, "I am going to jump," and the other one came out | of the hole, and said, "I have jumped." Turtle said to Elephant, "Sir, | I have won over you, because I have jumped over you twice." Elephant wondered | very much, because he did not see how Turtle jumped over him.

¹ See Carl Meinhof, *Afrikanische Märchen*, p. 93 (Konde, near Lake Nyassa); also references in note (*Ibid.*, p. 325). See also comparative notes in Oskar Dähnhardt, *Natursagen*, 4 : 46-96; *American Negroes* (JAFL 30 : 174, 214, 225; 32 : 394; MAFLS 13 : 102, note 1).

IO. NSHOU YAKATAMA MGISHE NGENYI.

- mambo we nyama na-da kupa mphuka djese mgishe, wakatuma mutume kodjikoka kuti djize kwali djipuwe mgishe. mphuka djese djakaenda kwa mambo koashila mgishe, kani nshou aizivi kuenda. yakatuma muvge kuti uviye ne mgishe wayo. muvge nowaguma kwa mambo wakasana mgishe mukulu wawo. nowopinda wakalangalila kuti nshou waubvunsha kuti nga'utolele mgishe. wakatola mgishe mūdoko akaviya nawo akaupa nshou. ngokuti nshou aizivi kuenda kozitolela mgishe yoga, mutume wayo wakaviya ne mgishe mūdoko uchi ngazivi kutodjana ne chimo chayō.
- Hence the proverb, nshou yakatama mgishe ngo kutumila.

WHY THE ELEPHANT LACKS A TAIL.

The chief of the animals wanted to give tails to all the beasts. He sent | a messenger to tell them that they would all be given tails. All the animals | went to the chief to receive tails; but the elephant did not go, | he sent the jackal to bring his tail. When the jackal arrived at (5) the chief's place, he selected a large tail for himself. When he had what he desired, he remembered | that the elephant had asked him to bring him a tail. He took a | little tail, and took it back home and gave it to the elephant. Because the elephant did not go | to get his tail, and his messenger only brought back his little tail, | it is now of this size.

(10) Hence the proverb, the elephant lacks a tail because he sent for it.

II. BONGO NE MGEDJI.

- ngo vumge vusiku bongo lakaguma pagandwa likavona chilo chaimunikila mukumga, lakapinimidja kuti chilo icho chaimunikilalo mugandwa iphondo le nyama. lakanasa kulingilisa kuti livone polili phondo. lakafunduluka kuti linase kumphukila mukumga lo-nyula phondo. lakamphukila mukumga kani, alizivi kunyula phondo. lakaambuka, likaima pamphilipili pe gandwa, likalingila mukumga likavonaze mgedji uchimunikila mugandwa, likamphukilaze mugandwa, kani alizivi kunyula phondo. bongo lakamphukila mugandwa likamphela lavundula kumga, kumga neyadola, lakavonaze mgedji mukumga. lakaedjerhwa pagandwa lichiedja kunyula mgedji wo lakavona mugandwa, lichiti iphondo. ngo uvgo vusiku bongo alizivi kuwana chilo chokurga ngokuti lakatambisa nguva yalo ngo kuda kunyula mgedji wo laiti iphondo gulu le nyama.

HYENA AND THE MOON.¹

One night Hyena arrived at a lake and saw a thing | which was shining in the water; he thought that the thing which was shining |

¹ See JAFI 32 : 394.

in the pond was a bone of game. He looked carefully, so that he saw where | the bone was. He went back in order to jump well into the water to take out (5) the bone. He jumped into the water, but did not take out the bone. | He came out of the water, and stood at the edge of the lake and looked into the water; | again he saw the moon shining in the lake; he jumped again into the lake, | but he could not take out the bone. Hyena jumped into the lake | until the water was muddy. When the water was clear again, he saw again the moon (10) in the water. Day broke upon him at the lake while he was trying to take out the moon which | he saw in the lake, and which he thought was a bone. That night Hyena could not | find anything to eat, because he wasted his time in the effort | to take out the moon, which he thought was a big bone of game.

12. LUNGANO NGO KUFA KO VANTHU.

kwakati malule na pedja kuita nyika ne vanthu wakatuma rhwaiwi kuti rgurondzele vanthu kuti munthu wafa *ngamuke*. rhwaiwi rhwakaenda ne masoko ku vanthu. malule wakatuma sosomodji mumasule mga rhwaiwi akati, "sosomodji, enda worondzera vanthu
5 kuti, wafa *ngalove*." sosomodji lakaenda lichigogoma, likaguma kune vanthu rhwaiwi rguchito rhwaguma. sosomodji lakati ku vanthu, "malule wati, 'munthu wafa *ngaalove*.'" vanthu vakati, "eya." rhwaiwi norhwaguma ku vanthu rhwakavarondzera masoko akabva kwa malule aiti, "wafa *ngamuke*." makani vanthu vakati, "malule
10 watuma sosomodji kutirondzera kuti wafa *ngalove*. tinotenda masoko aza ne sosomodji." ndizo vanthu kuti vafa vanolova *ngokuti* vona vakatenda masoko akaza ne sosomodji.

A TALE ABOUT THE DEATH OF THE PEOPLE.¹

It happened, when the Creator had finished making the world and the people, he sent Chameleon | to tell the people that when a person dies he will come to life. Chameleon | went with the message to the people. The Creator sent the Lizard | after Chameleon, saying, "Lizard, go and tell the people (5) that when one dies, he will stay away." Lizard went running; he arrived among | the people before Chameleon arrived. Lizard said to the people, | "The Creator said, 'When man dies, he will stay away.'" The people said, "Yes." | When Chameleon arrived among the people, he told them his message which came | from the Creator, and which said, "Whoever dies shall wake up." However, the people said, "The Creator (10) has sent

¹ See Carl Meinhof, *Afrikanische Märchen*, p. 65 (Kamba, British East Africa); also notes, p. 324; E. Jacottet, *The Treasury of Ba-Suto Lore*, 1: 46; Natalie Curtis, *Songs and Tales from the Dark Continent*, p. 76 (Zulu).

Lizard to say that people who die stay away. We have accepted the message | which came with Lizard." Therefore people who die stay away, because they | accepted the message which was brought by Lizard.

13. NSHUNSHU.

nshunshu ishili ina chimo cho munthu. inogala mumfula. yona ina simba lo kupa munthu bzoka no vubeze. kuti noyada kupa munthu vubeze, inomutola yoenda naye kanyi kwayo mukumga. munthu na guma kanyi kwayo unopawa matope ne hove mbishi kuti
5 arge. inomupa izi kuti imutike. kudali munthu una chichunge unotenda kurga zaanopuwa ndiyo. na'pedjwa kutikwa unopuwa bzoka no vubeze, unopalurhwa ndiyo. inomupa mutundu ne zembe no mitombo nazo zese zaanonyinda nyamsolo.

vanthu vanogala ne nshunshu vakaita inga isisu. avana mapapilo,
10 vanoveleketa lulimi rgotinozwa. vanolidja no kutamba ngoma djo manthiki kudali ngezo tinoita isisu. vanthu vakatorhwa ndiyo nshunshu kutinovaviya vanoti nshunshu ima muzi ne nyumba inga djedu.

vazinshi vanthu vanoti vakavona ngome dje nshunshu ne dja-
15 kanikwa pachitulu no pamagomokomo. vange vanoti vakazwa ngoma djichilidjwa vachizwaze no mazwi o vanthu achiimba manthiki.

kuti nshunshu noyada kutola munthu inomusa bepo gulu. ili bepo linomuthwala lomuendesa kuna nshunshu. no kudali nshunshu inogala mumfula, munthu wo inotola abilipi noyamutola.

20 neyapedja kumupa munthu vunanga, inomuendesa kanyi kwake kuti aende ku vanthu vake kotata.

mubvumo nowawa mgoyo wawo auvoneki ngokuti unotorhwa nge nshunshu. inoutola kuti iuite mutumbo.

nshunshu ina simba lokundondomedja ngalava no vanthu vayo.
25 pange inotola ngalava ka kusiya vanthu mumfula.

mphazinshi vanthu vanoti vakavona ngalava zinshi dje nshunshu dji chifamela mukumga. vanthu novaphedo padjo djinongalangala.

NSHUNSHU.

Nshunshu is a bird which has the form of a human being. He lives in the water. He | has the power to give man a supernatural helper and the power of healing. When he wishes to give | to a man the power of healing, he takes him and goes with him to his house in the water. | When the man arrives in his house, he is given mud and raw fish to (5) eat. He gives these to him in order to try him. If the man has courage, | he is ready to eat what is given by him. When the trial is complete, he is given | a supernatural helper and the power of healing; he is initiated (literally, "torn to pieces") by him. He

gives him the medicine-receptacle, the divinatory bones | and medicines, and everything that the medicine-man needs.

The people who live with the nshunshu act as we do. They have no wings. (10) They speak a language which we understand. They play instruments, and dance with songs of the | manthiki, just as we do. The people who have been taken by the | nshunshu say, when they come back, that the nshunshu has a village and houses, just as | we have.

Many people say they have seen the drums of the nshunshu where (15) the water is close to the sun, on an island or on the bank of a river. Others say they have heard the drums | when they were played, and they also have heard voices of people singing the manthiki.

When the nshunshu wants to take a human being, he causes a heavy gale to arise. This gale | makes them go towards the nshunshu. Although the nshunshu | lives in the water, the person whom he takes does not get wet when he is taken to him.

(20) After he finishes giving the power of healing to a man, he lets him go to his home, | that he go to his people to practise.

When a palm falls, the heart (centre bud) is invisible, because it is taken by the | nshunshu. He takes it in order to make medicine out of it.

The nshunshu has power to sink canoes and their people. (25) Sometimes he takes the canoes, and leaves the people in the water.

There are many people who say that they saw many boats of the nshunshu | floating on the water. When people come near them, they (the boats) disappear.

14. VALOVOZI VAVILI.

vanalume vavili vakafuma munyumba imge. mganalume waka-
fuma thethadji mūdoko wainga wakanaka zikulu. vese vo kuvambiya
vake vaimuda ngokuti wainga wakapfava. vadjimgalamu vake
vaivungana kwali kuti vazwe ngano djaiita. mganalume wakafuma
5 thethadji mukulu wakava ne thima, ngokuti achaidikepi ngo vo
kuvambiya, kudali ngo mulovozi wake.

kwakati mabonole naibva, ava vadjimulovozi vailinda munda wo
mabonole, ngokuti nguluve djairga mabonole no vusiku.

mulovozi wainga ne thima wainga ne vuta ne mipasha. ngo vusiku
10 vgailinda mulovozi wake, wakamushonga vuta ne mipasha kuti alinde
nguluve. pakati povusiku nguluve djakaza korga mabonole. (mu-
lume we thethadji mūdoko) wakafula nguluve ngo mupasha, waka-
shongwa ndi nyevanshi wake. nguluve yakatiza no mūpasha. mu-
mangwana fumi, wakaenda kolingila pakafulila nguluve, kani a'zivi
15 kuwana mupasha. wakatevela mukhondo we nguluve mugwasha
mphela na'guma mukati mge gwasha mga kachinda. wakavgivilila

akabũunsha mulovozi wake, kuti mupasha wa kafula ndi wona nguluve wakapinda ne nguluve. mulovozi wake wakati, vuta ne mipasha yaiva yo vutaka, ndizo, waida mupasha wake. wakapuwa mipasha
 20 mizinshi kuti ilipe mupasha wake wakalashwa ngo mulovozi wake, kani azivi kutenda, wakavangilila kuti unoda mupasha wake wo vutaka.

mulovozi wakalasha mupasha wakaenda mugwasha koutevela. vadjizele vavo vakati, ngatende mipasha ya da kulipa ndiyo uwo
 25 mupasha walashika, makani mune wo mupasha azivi kutenda kutola mipasha yo milipo. azivi kupulutana vatezala no vambiya vake.

mulovozi wakalasha mupasha, wakalonda mukhondo we nguluve yakafula, mphela na guma pamuzi we chikalavga, akachibũunsha, kuti waitevela nguluve ya kafula no vusiku, yakatiza no mupasha. waka-
 30 chisumulila kuti mune wo mupasha, azivi kutenda kulipirhwa mupasha wake chikalavga chakalumila nyoka. chona chainga mune we nguluve ya kafula, ndizo chakamuvonesa mudala lainga ne mipasha mizinshi, yakaviya ne nguluve djaifurhwa nge vanthu. wakasana mupasha wake. wakatenda chikalavga zikulu ngo vunyasha vgacho.

no pinda, chikalavga chakamupa mupila no mũtombo. chakamũ-
 35 djidjisa kutamba komupila no kurgiwa komũtombo, kuti azodjidjise vange kutamba mupila. uwu mupila waichakwa ngo mulomo, auchaimidjwepi. kudali munthu wauhmidja, napuwa mutombo wai- zoulucha. munthu achikazivi kurga mutombo a ngauluchipi.

na viya no mupasha, wakamupa mulovozi (wake) mupasha wake. mumadeko wakadjidjisa vadjimgalamu vake kuchaka mupila, kudali ngeza kadjidjiswa nge chikalavga. vanthu vazinshi vakaza kovona kutamba kupsa komupila. mulovozi we thima, navona kuti vese vanthu vaishamiswa ngo kũchakwa ko mupila, wakati kuna mukadji
 45 wake no vadjimgalamu, kuti vanthu vese ve kanyi kwake no vana vadoko, vanoziva kuchaka mupila kudalo. kuti avonese kuti uniza kuchaka mupila. wakaenda kochaka mupila. mupila nowakhandir- hwa kwali wakaumidja, kani azivi kuulucha, ndizo mune. mulovozi, mune wo mupila wakada mupila wake. wakada kulipa nge imge
 50 mipila, kani mune wawo wakalamba, achiti waida mupila wake. ndava yakashamisa vanthu, ngokuti kudali mupila upuwe mune wawo unowanika ngo kumutumbula munthu wakaumidja.

vanthu novachaiziva kuti wanoitawani. wakabũunsha mulovozi wake kuti, "azizivi kunaka kuva ne thima; ngokuti kudali ndavangilila
 55 kuda mupila wangu, iwewe unotumburhwa. unozofa ngo kuchunga mgoyo."

TWO MEN WHO MARRIED TWO SISTERS.

Two men married into one family. The man who | married the younger sister was very meek. All his mother-in-law's people | loved him because he was good. All his brothers-in-law and sisters-in-law |

assembled around him to listen to the stories he told. The man who married (5) the elder sister was envious because he was not loved by | his mother-in-law's people as was the man who had married his wife's sister.

When the corn was ripe, these men who had married sisters watched the corn-garden, | because the wild pigs were eating the corn at night.

The one man of the two who had married sisters, and who was jealous, had a bow and arrows. On the night (10) when the other man who had married the younger sister was watching, he loaned him his bow and arrows to watch | against the wild pigs. At midnight the wild pigs came to eat the corn. | (The husband of the younger sister) shot a wild pig with the bow | which his elder brother (that is, the man who had married the elder sister) had loaned him. The wild pig ran away with the arrow. | The next morning he went to look where he had shot the wild pig, but he did not (15) find the arrow. He followed the tracks of the wild pig into the woods | until he reached the middle of the woods, where there was a thicket. Then he returned, | and told the man who had married the elder sister that the arrow with which he shot the wild pig | went away with the wild pig. The man who had married the elder sister said that the bow and arrows | were his heritage, and therefore he wanted his arrow. He was given many arrows (20) to pay for the arrow which was lost by the man who had married the younger sister, | but he did not accept them. He insisted that he wanted his arrow | which he had inherited.

The man who had married the younger sister, and who had lost the arrow, went into the woods to look for it. | Their wives' brothers said he should accept the arrows with which he wanted to pay for (25) the arrow which was lost, but the owner of the arrow did not agree to take | the arrows in payment. He did not listen to his father-in-law and his mother-in-law.

The man who had married the younger sister, and who had lost the arrow, followed the tracks of the wild pig | which he had shot, and arrived at the kraal of an old woman, whom he told that | he was following a wild pig which he had shot during the night, and which had run away with the arrow. (30) He told that the owner of the arrow did not agree to be paid for his arrow. | The old woman took pity on him. She was the owner of | the pig he had shot: therefore she showed him the inside of the barn, in which were many arrows | which had come back with the pigs which were shot by people. He selected | his arrow. He thanked the old woman very much for her kindness.

(35) As he was leaving, the old woman gave him a rubber ball and medicine. She taught | him how the ball-game was played and the way the medicine was eaten, that he might teach | the others to play

ball. This ball was played with the mouth; | it was not swallowed. When a person swallowed it and he took medicine, | he spit it out. If the person did not eat the medicine, he could not spit it out.

(40) When he came back with the arrow, he gave it to the man who had married his wife's elder sister. | In the afternoon he taught his brothers-in-law to play ball in the way | he was taught by the old woman. Many people came to watch | the new way to play ball. The jealous husband of the elder sister, when he saw that | the people were surprised on account of the way of playing ball, said to his wife (45) and his brothers-in-law that all the people of his home, even small children, | knew how to play ball in that way; and to show them, | he went to play ball. So he went to play ball. When the ball was thrown at him, | he swallowed it, but he could not spit it out: therefore the owner, his wife's sister's husband, the owner | of the ball, wanted his ball. He wanted to pay with other balls; (50) but its owner refused, saying he wanted his own ball. The case | puzzled the people, because, if his ball were given to the owner, it would have to be | by cutting open the man who had swallowed it.

The people were puzzled what to do. He told the one who had married the elder sister, | "It is not good to be jealous, because, if I should insist (55) on wanting my ball, you would have to be cut open. You will die if you continue to be | cruel."

15. KULAILA MUNTHU UNA THIMA.

- vanalume vavili vaininga vakavakilana pedo. mumge wakapfuya mbudji. mganalume achaiva ne mbudji wainga ne thima. nge nshuku imge mbudji yo muvakirhwana wake yakaenda mumunda mgake mgo mabonole, yikarga mikutu mitatu. mune we munda
- 5 naivona mbudji, wakitola akaenda nayo kumunowayo achiti, "mbudji yako yarga mikutu mitatu yo mabonele angu, ndizo ndinoda kutola mabonele angu ali mundani mgayo." iyi mbudji yainga yo mabzoka, yaiva no mavala akachena akaiita mbudji yakanaka. mune we mbudji wakati, "ndinokulipila mabonole argiwa nge mbudji yangu.
- 10 enda, wo vuna mikutu mitanthatu mumunda mgangu." mune we mabonole wakati, "andidi mabonole ako, ndinoda angu ali mundani mge mbudji yako." mune we mbudji wakatetezela muvakirhwana wake kuti aende kovuna mabonole mumunda mgake alipe ndiwo, kani muvakirhwana wake azivi kutenda. mganalume, waiva ne thima
- 15 ngokuti achaivepi ne mbudji, waii wawana chivambo chokuti muvakirhwana wake avulaye mbudji yake ndicho. mune we mbudji wakati, "eya, ndinovulaya mbudji yangu, utole mabonole ako ali mundani mgayo." mbudji yakavalawa wakitola mabonole ake.
- kwati nge imge nshiku mganalume waiva ne mbudji wakanika
- 20 vulungu vgake. mgana wo munthu wo mabonole wakaenda painga

no vulungu, akatola mphumba yo vulungu akaimidja. mune wo
vulungu wakati, "mgana wako wamidja vulungu vgangu, ndinoda
vulungu vgangu vuli mundani mgo mgana wako." baba wo mgana
25 wakati, "ndinokulipila." mune wo vulungu wakalamba. wakaenda
kwamambo. mambo wakati, "eya, iwewe, waiva ne thima nge
mbudji yake yakarga mabonole ako. auzivi kupulutana zakalevga
ngo muvakirhwana wako. mupe vulungu vgake vuli mundani mgo
mgana wako." mune wo vulungu navona mai wo mgana, achiputa-
puta achilila, wakamulumila nyoka, akati, kuna muvakirhwana wake,
30 "ndinokulegela, kani, iwewe, uchavaze ne thima, ngokuti lona alizivi
kunaka. thima linozokutamisa hama.

THE CURE OF A JEALOUS PERSON.

Two men had built (houses) as neighbors near together. One of
them owned | a goat. The man who had no goat was jealous. | One
day the goat of his neighbor went into his garden | of corn. He ate
three corncobs. When the owner of the garden (5) saw the goat, he
took it and went with it to its owner, and said, "Your goat | has
eaten three of my corncobs: therefore I want to take | my corn which
is in the stomach of the goat." This goat was bzoka, | and had
white spots, which makes a goat nice-looking. The owner of | the
goat said, "I will pay you for the corn eaten by my goat. (10) Go
and cut six corncobs in my garden." The owner of | the corn said,
"I do not want your corn. I want my corn which is in the stomach |
of your goat." The owner of the goat pleaded with his neighbor, |
asking him to go and cut corn in his garden and to pay himself with
it, but | his neighbor did not agree. This man, who was jealous (15)
because he did not own a goat, found a reason why his neighbor |
should kill his goat. The owner of the goat | said, "Yes, I | will kill
my goat, so that you may take your corn which is | in its stomach."
The goat was killed, and he took his corn.

So one day the man who had the goat dried (20) his beads in the
sun. The child of the man who had the corn went near | the beads,
and he took one (grain) of the beads and swallowed it. The owner
of | the beads said, "Your child swallowed my bead; I want | my
bead that is in the stomach of your child." The father of the child |
said, "I will pay you." The owner of the beads refused. He went
(25) to the chief. The chief said, "Yes, you were jealous of | his
goat, which ate your corn. You did not listen to what was said | by
your neighbor. You must give him his bead, which is in the stomach
of | your child." When the owner of the bead saw the mother of the
child suffering | and crying, he felt pity, and said to his neighbor,
(30) "I will let you go; but you must not be jealous, because it is not |
good. Jealousy will deprive you of friends."

16. NDAVA YE NGWENA.

kuiyi nyika yedu, ngo kwanshikazi kuna mulambo mukulu unodanwa ngo kuti naile. nge nguva imge kwakaguma mumulambo ngwena hulu. yona yakaenda kundawo djese, yakavulaya mabvuta ne nombe no vahavisi vadjo; no vafambi yailuma. kutha ko vanthu kwakava kukulu zikulu. akuchaivepi no munthu wainga ne simba lokuvulaya ngwena. mambo we nyika no manganakana vakasangana no vanthu vazinshi kuti vasovela ndava ye ngwena, kuti kuivulaya ngwena. novavungana kubanshe lukovo rhwakaguma. rhwakakwila pamutanda rhwakaveleketa rhwakati, "matombo no manganakana, munondivona imgingi, ndaza komuli, ndili mudoko zikulu, andinga mubesipi nge simba, muiyi ndango yenyu ne ngwena; kani ndinga-mubesa ngoku mupangila, kuti muchazotambudjikaze. kungwala kunonyisa chichunge chikulu chenyu. zakanaka kuti muchida kunyisa mukolole mukulu, itanyi izo, achito wakula achina simba. munoiseka ngwena ichili doko ichito yava ne simba, kani kuti neyakula munoitiza muchiitha zikulu. ngwena djino ndinyenya zikulu ngokuti ndinoti djichito djabudga mumanda ndinodjirga. ndingadjirga no kudali djili makuma shanu nge nshiku imge. imgingi munodjilegela ngwena mphela djakula mgozoda kudjiivulaya. djuvulaenyi djito djakula."

THE STORY OF THE CROCODILE.

In this country of ours there is in the north a large river | called by the name "Naile." At one time there arrived in the river | a large crocodile. It went everywhere, and killed sheep | and cattle and their herdsmen; it bit even travellers. The fear of the people (5) was very great. There was no person who had power | to kill the crocodile. The chief of the country, and the nobility, assembled | with many people to talk over the matter of the crocodile, to say what they could do to kill | the crocodile. When they arrived at the court, the fox arrived. He climbed | on a log and spoke, and said, "King and Noblemen, (10) you see me; I came to you; I am very small; I cannot | help with strength in this your matter with the crocodile, but I can | help by advice, that you may not be in trouble again. Wisdom | surpasses your great bravery. It is wise, if you want | to overcome your great enemy, to do so before he grows up and before he has strength. (15) You laugh at the crocodile when it is small and before it has strength; but when it is grown up, | you run away and you are much afraid. Crocodiles do not like me much, on account of | what I do before they come out of the eggs. I eat them. I can eat | even fifty in one day. You leave | the crocodiles until they are grown up. Then you want to kill them. Kill them before (20) they grow up.

17. MUZALE NO MULANDA.

zakaita zakaita.— kwaiva ne mganalume wainga ne vakadji vatatu.
waida mukadji mumge zikulu. vange vakadji vake vakava ne
vusanshe.

5 nge imge nshiku mganalume wakabata hanga akaviya nayo a·kapa
vachide vake kuti aibike. pakati po vusiku mumge mukadji wainga
no vusanshe zikulu wakaenda kunyumba ya chide, akaba hanga.
mumangwana fumi chide a·zivi kuwana hanga, wakabvunsha mulu-
mgake. mulume wakacheneswa zikulu akabvunsha vakadji vese vake
10 kuti unovabidjisa gona kuti awane waba hanga. gona la·ivabidjisa¹
lainga lokuambuka mulambo ngo kufamba palusinga rhwaitandikwa
panulambo.

zuva lichito laguma lo kubila gona mukadji wakaba hanga waka-
pangila mgana·ke müdoko we kadji, kuti, “nondafa pano, iwewe tola
mulanda wako wende kwa thethadji wako mgali. ena un·ozokukolodja.
15 zuva lokubila gona ne laguma vakadji vo mganalume no vanthu
vakavungana pamulambo. lusinga norhwapela kutandikwa pamu-
lambo. vakadji mumge nge mumge vakatanga kufamba palusinga
kuti vaambuke mulambo. kwaiti mukadji wakaba, hanga na·pakati
po mulambo lusinga rhwaida vuka, ena waiwila mumulambo. va-
20 chano vakatanga kufamba palusinga vachemba lumbo urgu:

lusinga lusinga,
dyandyali
kuti ndilini
dyandyali
25 ndakabe ganga,
dyandyali
ganga la chide,
dyandyali
lusinga davuka,
30 dyandyali
ndiwile mga budji
dyandyali
ndizofilamgo
dyandyali

35 ena ngokuti a·zivi kuba hanga wakaambuka mulambo achifamba
palusinga.

mukadji we chipili yakava nguva yake yo kufamba lusinga. wa-
kamba lumbo rhwakambiwa mge vachano. na·pakati po mulambo
lusinga rhwakadadjuka akawila mumulambo akafilamgo, ngokuti
40 ndiyena wakaba hanga.

mgana wo mukadji na·vona kuti ma·ke vafa wakalonga zilo zake
akatola mulanda wake akaenda kwathethadji wake mgali. vachito

¹ Literally, “to wet the gourd;” i.e., to make a trial with a gourd containing medicines.

vaguma kumuzi kwathethadji wake ena no mulanda vakazolola pagandwa vakashamba. novapedja kushamba vachisimila *nguvo* avo,
 45 mulanda wakati kuna tenshi wake, "*ngati tenganisane nguvo* djedu ndivone kuti *nguvo* djenyu djinondinakila kani." novapedja kusi-
 mila mulanda wakati, "*nguvo* djenyu djinondinakila, no *djangu* djinomunakilavo ingimgi. mgochithwalanyi mutani. ndinozomule-
 gela kuti musimile *nguvo* djenyu tichito taguma kwathethadji wenyu.
 50 inini ndinozotola muthwalo."

novatenganisa va kafamba mulanda nakava muzale no muzale nakava mulanda. nonavona muzi muzale wakati kuna mulanda,
 "wochindipa *nguvo* *djangu* ngokuti tapedo wo muzi wa thethadji wangu." mulanda wakati, "ndino mupagalegale." ena wakavangila
 55 kufamba. muzale wakavangila kuda *nguvo* djake makani mulanda azivi kumupa.

na vaguma kwathethadji wake. ena wakaashila mulanda achiti ndi thethadji wake. no kudali thethadji wakati ena ndiye waiinga hama yake. mgali azivi kupulutana za kaleva ngokuti mulanda waiti,
 60 "ena unonyepa. inini ndini thethadji wako." ngokuti mgali achai-
 zivepi hama yake wakatola mulanda achiti ithethadji wake. thethadji wo zokadi wakaendeswa kunyumba yo valanda.

yaiva *nguva* yokulinda shili. ndizo thethadji wakaitwa mulanda wakapuwa basa lo kulinda shili kumunda wo mupunga. achilinda
 65 shili kumamunda waimba lumbo urgu achilila.

mai vaileva
 linde, linde,
 kufa kwangu pano
 linde, linde
 70 enda kumukulu
 linde, linde,
 mukulu ndi yani?
 linde, linde,
 mukulu ndi mgali
 75 linde, linde,
 mgali wandilasha
 linde, linde,
 ngo kuda mulanda
 linde, linde.

80 achimbalo bvuuli la mai wake lakaza kwali lichiti, "mgali walasha hama yake kudali, achitola mulanda achiti ihama yake." bvuuli la mai wake laimushambidja lichimupa *nguvo* djakanaka djo kusimila. na viya kanyi mulanda waiti muzale na muvona achiza nakasimila
nguvo djakanaka wakava ne thima wakabvunsha mgali achiti, "the-
 85 thadji mgali, mulanda unoviya kumamunda na kasimila *nguvo* djakanigala. *ngati* djitole." ena wakadjitola *nguvo*.

mazuva ese a-kaenda kolinda shili bʋuli la mai wake laiza kwali lichishova mgali nge zakaita kuhama yake. zuva nelavila waiviya na-kasimila nguvo djakanaka imsa nakani wadjitolerhwa.

90 imge nshiku mulume wa mgali wakada kuziva munthu waipa mulanda nguvo. wakaenda kovandila kumamunda. wakazwa mulanda achimba. achimbalo wakazwa izwi le bʋuli lichivele keta lichiti, "mgali kudali kuna hama yake." wakavona bʋuli lichipa nguvo mulanda.

95 na-pedja kuvona izi wakaviya kanyi achigogoma akasumilila mukadji wake mgali achiti, "takalasha thethadji wako ngo kuda mulanda. inini ndavona bʋuli la mai wako lichineleketa na thethadji wako." ndizo mgali wakacha lindo mubelele akaadja bonde palo akagadjika kurga akadana mulanda waiti ndi thethadji wake. ena
100 na-gala pasi wakawila mulindo akafilamgo. mgali wakatola thethadji wake.

THE MISTRESS AND HER SLAVE.

It happened, it happened. — There was a man who had three wives. | He loved one wife very much. His other wives were | jealous.

One day the man caught a guinea-fowl. He brought it home, and gave it (5) to his beloved one to cook it. At midnight one of the wives who were | very jealous went to the house of the beloved one and stole the guinea-fowl. | The next day the beloved one did not find the guinea-fowl, and told her husband. | Her husband became very angry, and told all his wives | that he would bring them to trial to find out who stole the guinea-fowl. The trial was crossing (10) a river by walking over a rope which was suspended across | the river.

The day before the trial was to come off, the wife who had stolen the guinea-fowl | instructed her little daughter, "When I am dead here, take | your slave and go to your elder sister Mgali. She will take care of you."

(15) When the day of the trial came, the wives of the man, and the people, | gathered at the river. After the rope had been put over the river, | the wives one by one began to walk on the rope | to cross the river. It would be, when the wife who stole the guinea-fowl came | to the middle of the river, the rope would break, and she would fall into the river. (20) The first wife began to walk on the rope, singing this song: —

"Rope, rope,
Dyandyali,
If I am the one,
Dyandyali,
(25) Who stole the treasure,
Dyandyali, —
The treasure of the beloved one,
Dyandyali, —

O rope! break!
 (30) Dyandyali,
 I fall into the river Budje,
 Dyandyali,
 There I shall die,
 Dyandyali."

(35) Since she had not stolen the guinea-fowl, she crossed the river walking | on the rope.

Then it was the turn of the second wife to walk on the rope. | She sang the song as it was sung by the first wife. When she arrived in the middle of the river, | the rope broke; and she fell into the river and died in it, because (40) she was the one who had stolen the guinea-fowl.¹

When the child of the wife saw that her mother was dead, she packed up her belongings, | took her slave, and went to her sister Mgali. Before | they arrived at the house of her sister, she and her servant took a rest | on the shore of a lake, and they washed themselves. After they had washed themselves, while they were putting on their clothing, (45) the slave said to her mistress, "Let us exchange our dresses | and see how your dress suits me!" After they had | dressed, the slave said, "Your dress suits me, and my | dress also suits you. Now you carry the basket. I will let you have | the clothes you were wearing before we arrive at your sister's (house). (50) Then I shall take the basket."

When they had exchanged their dresses, they walked along, the slave being the mistress, and the mistress | being the slave. When they saw the kraal, the mistress said to the slave, | "Give me my dress, because we are near my sister's home." | The slave said, "I will give it to you by and by." She continued (55) to walk. The mistress urged her to return her dress, but the slave | did not give it to her.

When they arrived at her sister's (house), she received the slave, thinking that she was | her sister, although her sister said that she was her sister. | Mgali did not listen to what she said, because the slave said, (60) "She lies! I myself am your sister." Because Mgali did not know | her sister, she took the slave, thinking she was her sister. The real sister | was sent to the house of the servants.

It was the time for watching the birds (so that they should not eat the fruits of the garden): therefore the sister who was made a slave | was given the work of watching the birds in the garden of rice. While she was watching (65) the birds in the garden, she would sing this song, and she would cry: —

¹ E. Jacottet, *The Treasury of Ba-Suto Lore*, 1 : 180; Natalie Curtis, *Songs and Tales from the Dark Continent* (New York, 1920), p. 49 (Vandau); tune of songs (*Ibid.*), pp. 124-126.

“Mother said,
Oh, watch! oh, watch!
When I die, my daughter dear,
Oh, watch! oh, watch!
(70) Go to your sister,
Oh, watch! oh, watch!
To your elder sister,
Oh, watch! oh, watch!
Your elder sister Mgali,
(75) Oh, watch! oh, watch!
Mgali that spurns me,
Oh, watch! oh, watch!
And loves the slave,
Oh, watch! oh, watch!”

(80) While she was singing, the soul of her mother came to her, saying, “Mgali forsakes | her sister in this way, taking the slave and thinking she is her sister.” The soul of | her mother washed her, and gave her beautiful clothing to put on. | When she came home, the slave who said that she was the mistress, when she saw her coming dressed in | beautiful clothing, became jealous, and told Mgali, saying, (85) “Sister Mgali, the slave is coming from the garden dressed in beautiful clothing. | Let us take it!” She took away the clothing.

Every day she went to watch the birds, the soul of her mother came to her, and | blamed Mgali for what she was doing to her sister. At sunset she came back | clothed in beautiful new dresses, but they were taken away from her.

(90) One day the husband of Mgali wanted to know the person who gave | the slave the dresses. He went and hid in the garden. He heard the slave | singing. As she was singing, he heard the voice of the soul speaking, and saying, | “Mgali should do thus to her sister.” He saw the soul giving a dress | to the slave.

(95) After he had seen all this, he returned home running, and told his | wife Mgali, saying, “You spurned your sister and loved | the slave. I myself saw the soul of your mother speaking with your sister.” | Therefore Mgali dug a hole in the house and spread a mat over it | and placed food on it. She called the slave who had said she was her sister. When she (100) sat down, she fell into the hole and died there. Then Mgali took her sister.

18. LUNGANO.

zakaita, zakaita.—kwaiva na mambo wainga mutenthe. uwu mambo wainga ne mganawekadji wakanyala zikulu. madumbi omunthalavunda no nthambo, vana ve madjimbavge, vakazwa kunyala ko munyakwava kuchitokotiswa nthambo no munthalavunda. vese vaida kufuma munyakwava.

makavila akaza mumge nge mumge kobvunshila munyakwava. ese
 ainasa kuzichwanya ngokuti aipinimidja kuti nyakwava navona nguvo
 djaisimila unotenda kufumga ngo mumge wayo. makani ese madumbi
 10 akalambga nge baba wa nyakwava. madumbi achaimuvonepi nya-
 kwava, ngokuti wainga mungome. kwaiti madumbi na'za kobvu-
 nshila, mambo na-lamba, no oenda kanyi, nyakwava waialingila nali
 pajanela¹ nye zulu kwe ngome, kuti avonwe ndiwo.

madumbi ese naedja kubvunshila nalambga, mambo wakati, "mu-
 dumbi unochipuwo chakanaka zikulu ndiyena unozofuma nyakwava.
 15 ese makavila akalonga kuti aende kunyika djili nthambo kotenga zilo
 zakanaka zikulu.

kwaiva no mudjimbavge waiva ne vanavelume vatatu. vona
 vakaenda kunyika djili nthambo kothenga zilo zakanaka.

ava vadjinyenyi ne vanukuna vakaenda koshambadja ngo mumaba-
 20 likinya kunyika djilin thambo zikulu. vese vo vatatu vainga ne
 mabalikinya avo. vakafamba mazuva ne mgedji mizinsh ivachito
 vagumila nyika. vakazoguma pachitulu chikulu chainga no vanthu.
 vakavona vanthu vainga vachete vanalume ne vanakadji vaifamba pa
 mutunthu. kwati hama nthatu nedjaambuka pamutunthu. djakapala-
 25 djana.

mumge wakavona mganalume wainga muchete mukulu achiluka
 chisenga akamubvunsha kuti, "unozoitenyi ndicho chisenga ichi chaka-
 dali kuleba?" muchenshebvu wakatanga kundzela mulumbgane basa
 lo chisenga achiti, "ichi chisenga china simba lo kundigumisa kunyi
 30 kakuli nthambo zikulu nge nshiku imge." mulumbgana wakachitenga
 chisenga. mumge wakaenda kuchikalavga chaita magona akuchi-
 bvunsha kuti, "unozoitenyi ndiwo aya magona?" chikalavga chakati,
 "nge magona aya kuti munthu nafa, ndingamumusa ngoku munamsisa
 mafuta e gona." mulumbgane wakatenga gona. mulumbgane we
 35 chitatu wakaguma pamuzi wo mganalume, mgiti we supeyo.¹ akumu-
 bvunsha kuti, "unozoitenyi nge idji supeyo?" mgiti we supeyo
 wakamuvonesa nyika djili nthambo nge supeyo.

novapedja kutenga vakaenda kumabalikinya avo, wakatanga kuta-
 tidjana zovakatenga. vachilingila musupeyo vakavona vanthu va-
 40 zinshi vakavungana kungome ya mambo. vakanasa kulingilisa,
 vakavona nyakwava nali mumavelo mgayaya wake. vakavonaze
 kuti nyakwava wairhwala, no kuti madjibeze ai'mupa mutombo.
 novalingilaze musupeyo vakavona nyakwava nafa, na mambo achi-
 edjelela vushoni mutembe wa nyakwava kuti wende koigwa. mu-
 45 lumbgane waiva ne gona wakati, "kudali ndaguma kanyi vachito
 vamuviya nyakwava ndingamumusa nge gona langu." wainga ne
 chisenga wakati, "chisenga changu chinotigumisa kanyi nyamasi."

¹ Portuguese derivation.

idji hama nthatu djakasiya mabalikinya adjo djikapakila pachisenga. chisenga chakapetenyuka. chikavagumisa kanyi kwavo nge nguva
50 doko, vakaenda kungome ya mambo mutembe wa nyakwava ingawoda kovigwa. idji hama nthatu djakangwina mungome djikaenda mukwalatu¹ mgowa iva no mutembe. mulumbgane wainga ne gona wakagwadama pambeli po mutembe akatanga kufunyangula gona lake. mambo navo vese vainga munyumba vakashama zikulu nge
55 zaida kuitwa nge idjo hama nthatu. na-pedja kufunyangula gona wakabzuta munongola akaunamsisa nyakwava achiti, "nyakwava, mukayi." nyakwava wakamuka. vanthu vakashamiswa nge zaka- itwa ngo mulumbgane. mambo wakati kumulumbgane wakamusa mgana wake, "iwewe, wochifuma mgana wangu." makani hama
60 nthatu nodjapedja kusumula nthango yavo, mambo azivi kuziva kuti ndiya ni wo vatatu unozofuma nyakwava, ngokuti vese vaita basa gulu kumusa nyakwava. supeyo yakavavonesa kufa kwa nyakwava, ngokuti chisenga chakavazisa kanyi nge nguva doko, gona lakamusa nyakwava. nthango yakakhahamadja mambo ne banshe lake. hama
65 nthatu djakatendelana kuti nyevanshi wadjo ngafume nkyakwava. mambo wakapa hama mbili mitunthu yo kutonga kuti avonese kutenda kwake nge zovakaita kwali.

A TALE.

It happened, it happened. — There was a chief who was a rich man. This chief | had a daughter who was very pretty. The young men of the neighborhood | and those from far away, the sons of the noblemen, heard of the beauty of the | princess being praised far and near by. All (5) wanted to marry the princess.

The suitors came one by one to woo the princess. All | were nicely dressed up, because they thought that, if the princess saw the dresses | that they had on, she would be willing to be married to one of them. But all the youths | were refused by the father of the princess. The youths did not see (10) the princess, because she was in the castle. When the youths came to ask | for her, the chief refused them. When they went back home, the princess looked at them from | the window high up on the castle, so that she could be seen by them.

All the youths tried to woo her, and were refused. The chief said, | "The young man who has a very good gift, he will marry the princess." (15) All the suitors prepared to go to distant countries to buy very | nice presents.

There was a nobleman who had three sons. They | went to a far country to buy nice things.

These [older] brothers [and younger brothers] went in boats to (20) trade in very distant countries. Each of the three had | a boat.

¹ Portuguese derivation.

They sailed many days and months before | they reached the country. They arrived at a large island on which there were people. | They saw the people who were there, very old men and women, who walked about on | the land. Then the three brothers went ashore. On the land they (25) parted.

One saw a man who was very old weaving | a braid of palm-leaves; and he asked him, "What are you going to do with that braid?" | The old man began to tell the man about | his work, and said, "This braid has the power to make one arrive (30) in a country which is very far, in one day." The man bought | the braid of palm-leaves. Another one went and met an old person who made calabashes. He | inquired, "What are you going to do with these calabashes?" The old person said, | "With this calabash, if a person is dead, I awaken him by drawing on a stick through his mouth | the fat of the calabash." The young man bought the calabash. The third young (35) man arrived at the kraal of a man, a maker of looking-glasses. He | questioned him, "What are you going to do with this looking-glass?" The maker of looking-glasses | made him see a distant land by means of the mirror.

When they finished their trade, they went on board their boat, and they began to | show one another what they had bought. When they looked into the mirror, they saw many people (40) gathered in the castle of the chief. They looked carefully, | and saw the princess lying in the lap of her nurse. They also saw that the princess was sick. The doctors were giving medicine to the princess. | When they looked again into the mirror, they saw the princess was dead. The chief | was making ready to have the princess buried. Her corpse was being arranged carefully, for it was going to be buried. (45) The young man who had the calabash said, "If I can arrive at home before | they bury the princess, I can awaken her with my calabash." The one who had | the braid of palm-leaves said, "My braid of palm-leaves makes us arrive at home to-day." | Then the three brothers left their boat. They got on the braid of palm-leaves. | The braid unrolled, and made them reach their home in a little while. (50) They went to the castle of the chief. The corpse of the princess was about | to be buried. Then the three brothers went into the castle. They went into | the room in which was the corpse of the princess. The young man who had the calabash | kneeled before the corpse and began to open his calabash. | The chief and all those who were in the room wondered very much at (55) what was going to be done by the three brothers. When he finished opening the calabash, | he pulled out a stick and passed it over the mouth of the princess, and said, "Princess, | wake up!" The princess awoke. The people wondered on account of | what was done by the young men. The

chief said to the young man who raised | his daughter, "You shall marry my child." When the three brothers (60) finished telling their story, the chief did not know who | of the three should marry the princess, because all did great work | in awakening the princess. The mirror made them see the death of the princess, | the mat carried them home in a short time, and the calabash awakened | the princess. Therefore the matter puzzled the chief and his court. The three brothers (65) agreed among themselves that the oldest should marry the princess. | The chief gave the two other brothers countries to rule to show | his gratitude for what they had done for him.

19. VASAGOLE.

zakaita zakaita. — kwaiva no mambo wakagala mugole. ena wainga
no mgana wokadji wakangala zikulu. uwu munyakwava wainga ne
yaya no mamge mapuntha a'itamba nawo. mapuntha no munya-
kwava ainga akangala zikulu. ese ainga nsurhwa. nshiku djese
5 munyakwava no yaya wake no mamge mapuntha vaizapasi vachibva
mugole ko-shamba mugandwa lainga lakanaka. ili gandwa lainga
pedo ne gwasha. munyakwava ne vasikane vake vaedeluka no
kwenda mugole ngo mitengela yovaiva vayo. kwaiti vasikane vo
mugole novaza kolumgila mugandwa madumbi o munyika akavanona
10 akada kuvabvunshila. kani vasikane novavona vanthu vachiza ku-
gandwa, vaiambuka mukumga vakatola mitengela yavo vakambuluka
vachenda mugole. madumbi mazinshi o munyika vana vo madji-
mambo no madjinganakana akada kufuma munyakwava. ona
akaedja kutola mutengela wake. mamge madumbi akatola mutengela
15 wo munyakwava. kwaiti mudumbi na'tola mutengela wo buntha
alichaizendepi no vamge vasikane mugole, kani laizotevela mudumbi
lichimba lichilidja nthuzwa yalo. kuti mudumbi na'lingila sule
mutengela waizombuluka uchenda kumusikane. ena musikane wai-
zombuluka achenda mugole. ndizo ao makavila aiutola mitengela
20 aiiti na'zwa musikane achimba achilidja nthuzwa ailingila sule mu-
tengela yaienda kuna vamune wayo.

vana vo madjim bavge no vo manganakana novakonerhwa kubata
mapuntha o mugole, mudumbi mumge mgana wo mulombo wakati,
ena unoenda kuti aedje kutola mutengela wo musikane wo mugole.
25 aya madumbi akakonerhwa kutola mutengela akamuseka zikulu, kani
ena wakavangilila kuti unoenda koedja kutola mutengela wo musikane.
wakavindala mugwasha, mapunthu o mugole na'guma na'pedja
kungwina mukumga, mulumbgane wakatola mutengela wo munyak-
wava. mapuntha na'vona achitola mutengela ona akabva mukumga
30 akatola mitengela yawo akambuluka. munyakwava wakasala, wa-
katanga ku'idja nthuzwa yake achimba

Sky girls, a youth, the son of a poor man, said | he would go and try to take the plume of the Sky girl. (25) Those youths who had failed to take the plume laughed heartily at him; but | he persisted, (saying) that he would go and try to take the plume of the girl. | He hid himself in the forest. The Sky girls arrived; and, after | they had gone into the water, this youth took the plume of the princess. | When the girls saw that he had taken the plume, they came out of the water. (30) They took their plumes and flew away. The princess remained. | She began to play her reed rattle, singing, —

- “O dear young man! ndekande; do listen to my rattle, ndekande!”
 “Keep still!”¹
 “O dear young man! ndekande!”
 (35) “Keep still!”
 “Just look! ndekande!”
 “Keep still!”
 “O dear young man! ndekande; O child! I want to go, ndekande!”
 “Keep still!”
 (40) “O dear young man! ndekande; O child! look now! ndekande!”
 “Keep still!”
 “O dear young man! ndekande!”
 “Keep still!”
 “I want to go, ndekande!”
 (45) “Keep still!”

However, the youth did not look back. When he had walked a long way, | the princess asked the youth (to marry her), saying, “Wait, you shall marry me.” | The youth stopped, and the princess said as follows: “You shall go | with me to my home in the sky.” The Sky person and the young man went to | (50) the sky.

20. (a) THIKA NE ZINYAMŪTANDA.

(*Dialect of Gaza Land.*)

- 5 nge zuva rimge thika richirga nyama rakadzipga nge godo. na-rashongana ne zinyamūtanda rakati, “zinyamūtanda, ndinozokupa musharo mukuru, kudai ungapotedza soro rako mūmukuro wangu, uduse godo randidzipa.” zinyamūtanda rakapotedza soro raro mūmukuro we thika. rikadusa godo. zinyamūtanda norapedza kūdusa godo, rakati kuna thika, “wochindipa musharo wangu wowandigon-disa.” thika rakati, “unoda musharo wakadini. azizivi kūbūra zenda kuitira here? zokupodedza soro rako mukanwa mge thika,

¹ “Keep still!” is a chorus sung by the people. In the three long lines the chorus sings, “Keep still!” with the words “Do listen!” “O child!” The singer may go on extemporizing additional long lines, such as “Mganawe, zuva lovilawe [O child! the sun is setting];” “Mganawe ndasiva ndogawe [O child! I am left alone];” etc. The word “ndekande” is not translatable.

rikabuda risa remadzwa. iwewe nasa kundibonga, ngokuti ndini
 10 ndakuitire nyasha dzisikabwiri dzokureka soro rako kũpotera mũkanwa
 mangu. apana chiro chinopinda mũkanwa mge thika chinobuda."

(b) BONGO NE ZINYAMŪTANDA.

(Coast Dialect.)

nge zuva limge bongo lichirga nyama lakakhamga nge phondo.
 nolusongana ne zinyamŭtanda lakati, "zinyamŭtanda ndinozokupa
 musalo mukulu, kudali ungangwinisa mŭsolo wako mŭmukulo wangu,
 ubwise phondo landikhama." zinyamŭtandu lakangwinisa mŭsolo
 5 walo mŭmukulo we bongo. likabisa phondo. zinyamŭtanda nola-
 pedja kũbisa phondo lakati kuna bongo, "wochindipa mushalo wangu
 wowandigondisa." bongo lakati, "unoda mushalo wakadini. azizivi
 kũnaka zenda kuitila? zokungwinisa mŭsolo wako mukanwa mge
 bongo ukabudga ucha lemadjwa. iwewe nasa kundidenda, ngokuti
 10 ndini ndakuidile nyasha djichingabwili djokulega mŭsolo wako kũ-
 ngwina mũkanwa mangu. apana chilo chinopinda mũkanwa mge
 bongo chinobudya."

THE HYENA AND THE CRANE.¹

One day Hyena was choked by a bone. | When he met Crane, he
 said, "Crane, I will give you | a great reward if you can put your
 head into my throat | and take out the bone which chokes me."
 Crane put his head (5) into the throat of Hyena and pulled out the
 bone. When Crane had finished pulling out | the bone, he said to
 Hyena, "Now give me my reward that you promised me." | Hyena
 said, "How much of a reward do you want? Is it not enough | what
 I have done for you, to put your head into the mouth of Hyena | and
 come out without being hurt? You had better thank me, because I
 am the one (10) who did a kindness to you beyond expectation while
 allowing your head to enter my mouth. | Nothing that enters the
 mouth of a hyena comes out again."

PROVERBS.

1. Simba lo ngwena lili mumfula.
 (The strength of the crocodile is in the water.)
2. Meno e imbga alumani.
 (The teeth of the dogs do not bite one another.)
3. Zitiyo kuenda mumphala kuvona ndi mai.
 (Chicks that go into the chicken-house see their mother.)
4. Mgana walilila nyele yo lufuta.
 (The child cried for a reed flute [that means, do not make an
 effort to get what has no value].)

¹ The lines correspond to the Gaza Land version.

5. Vulombo, vulombo havgo desa lo kumba alikokotwi.
(Misery, misery, indeed! A calabash of water which is licked clean! [that means, Even if I am poor, I do not propose to be exploited. If I did, I should be like a calabash that has been licked clean].)
6. Funda mutako ngeine nyama.
(By walking back, game is obtained [that means, it is often worth while to go back in order to get things which you own rather than to seek something new at a distance].)
7. Yafila Malopanyi kunamunyu.
(He died in Malopanyi, where there is salt [that is, the game died where there is salt available for cooking the venison,—success under the most favorable circumstances].)
8. Chipanga achizivi vatendji.
(The knife does not know its owner [that is, it cuts every one, even its owner].)
9. Ngalipole wakapsa ndilo.
(Let it cool off, he has burnt himself.)
10. Wakalasha djindja ngokuda ganga.
(He has denied his tribe on account of gain.)
11. Zambuko lehanga ndi limge chasala sule chachikwali.
(When guinea-hens fly up, a chikwali [a small bird flying slowly] remains behind.)
12. Lembe le hove lakavodjwa nge hove imge.
(A pile of fish can be spoiled by a single fish.)
13. Kuwila mumapiti chemapete.
(Cockroaches fall into the mush [that means, one cockroach after another falls into mush without learning by the fate of the preceding ones].)
14. Kanyi akuna chilima.
(In the home is no darkness [that is, one is always happy at home].)
15. Djila le mphepo ntho kukevelana.
(The bed-cover of the wind [cold] is by [from] pulling apart [that means, if you are under one cover, and each pulls the narrow cover to himself, both will get cold].)
16. Milo aina fembo.
(The nose has the power of smell [that means, man has sense in order to understand what is going on].)
17. Mota aizivi vugalo.
(The boil does not know its place [that is, misfortune comes to both rich and poor].)

18. Kutambisa munyu ngo kulunga djerger.
(He threw away the salt with which frogs are seasoned.)
19. Nshou ailemerhwi ngo mulembe wayo.
(The elephant does not feel the weight of his trunk [that is, the rich do not feel their wealth as a burden].)
20. Kuziluma mgishe che makone.
(To bite one's tail like the makone [a fish] [that is, to act against one's own words].)
21. Ngalava hulu yakafila padima.
(Even a large ship may be wrecked in darkness [that is, small things may spoil great plans].)
22. Vulombo avusekwi.
(Poverty is not laughed at.)
- 23.* (Isisu) kakulilila muhana che hamba.
([We] weeping inside [in the chest] like the tortoise [that is, we weep without being able to offer resistance to an enemy].)
- 24.* Hove djinotevela mulambo wadjo.
(Fish follow their river [that means, people will support their own family or tribe].)
- 25.* Andichalambi kununa pachoto ngo pondali.
(I do not refuse to yield fat when I am on the hearth [fire] [that means, I yield to pressure].)
- 26.* Andinyiswi nge chilo chichina mulomo.
(I am not defeated by a thing that has no mouth [that is, man must persevere, for the future does not speak].)
- 27.* Mulilo wo mbava aukotwi.
(By the fire of a thief not to be warmed [that is, if you associate with bad people, you may be taken as one of them].)
- 28.* Manthede a novengana pakurga, napamfumfu anobesana.
(Baboons quarrel over food, [but] in danger help one another.)
29. Kūsukuta mbeleko mgana achito abarhwa.
(To tan the carrying-blanket of a child before it is born [that is, borrowing trouble].)

* Revised from Natalie Curtis, *Songs and Tales from the Dark Continent* (New York, G. Schirmer), p. 14.